

**THE SINLESS, SICKLESS,
DEATHLESS LIFE**

FRANK N. RIALE

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The sinless sickless
deathless life

By the S. W. W. W. W.:-

Please accept
this little volume
and best wishes of the
author, for

your interest and
former studies.

Editha
C. W. W. W. W.
July 16 1915.

THE SINLESS SICKLESS DEATHLESS LIFE:

GOD'S GLORY-GOAL FOR ALL

BY

✓
REV. FRANK N. RIALE, Ph. D., D. D.

“A man's vision shall be his burden.”

“Where there is no open vision, the people perish.”

Christian Walk

NEW YORK

~~L. J. WALKER~~ & COMPANY

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To my
BELOVED MOTHER
this volume
is most lovingly
dedicated

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FOREWORD.

Many have expressed the help received from reading the second chapter of this little volume, which appeared in print under the title of "The Deathless Life," as God's design for all.

Repeated requests for more have called forth a number of articles, which have had as their common thought-thread, "The Sinless, Sickless, Deathless Life—God's Glory-Goal for All." All save the chapter referred to have been entirely recast and rewritten, to bring out more clearly the unfolding of the theme, as the crowning purpose of "God's Perfect Whole."

Inasmuch as these papers were written for independent use, a number of repetitions will be found. These, however, are not enough perhaps to mar the message, the central theme of which, at this hour, is burning on the altars of men's hearts everywhere, like a holy fire.

The 119th Psalm is but a kaleidesopic tumbling, as most know, of the simple truth which is the germ and genius of the whole

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Old Testament—viz., the law of the Lord is the highway of holiness. Eight times as many times, in this sacred song, is the truth told, as there are letters in the Hebrew alphabet. This made it appear to the people as the Alpha and Omega of all God's redemptive revelation to the "chosen folks." Indeed the message seemed to them even more, as their telling it in series of octaves would show. This octave grouping over the whole keyboard of the alphabet was to them like the sweeping of the hand of God over every string of the great harp of life, making it give forth the whole of its heavenly redemptive music.

So this little message of "The Sinless, Sickless and Deathless Life, as the Glory-Goal of God for All," is but a kaleidoscopic putting of the one simple sublime truth which was the key and core of the whole message of the universal redemption, as Jesus the redeemer of all mankind, by his deathless precept and practice, has ever proclaimed it.

He has declared it is the divine design for all. He has shown that it is the pearl of great price, for which when men once feel that they can truly have, they will gladly sell

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all and buy. The call of heaven is to the whole wide world to take by faith this gift of God, and enter into the fullness of our priceless heavenly inheritance. He whose very name is "music to our ears," has touched the heart of humanity, which is "the harp of a thousand strings," and made it send forth this music, which all the world feels is the "lost chord" in the halleluiah redemptive music for the full and free salvation of all sick, sinning and death-struck souls.

Altho the message may at first seem somewhat iconoclastic, it is believed that in the end it will only reveal a larger and holier life symphony and life synthesis. It destroys nothing that is vital in any of the great Creeds of Christendom, but fulfills most wonderfully the best that is in all.

The thought that has ever been uppermost in the mind of the writer can be no better expressed than in the little prayer put up by James Freeman Clarke, when he was about to write, as the Lowell Lectures, the second part of his "Ten Great Religions of the World."

"May I be helped to put out of my heart any wish but this, that the truth of God and

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the good of men may be served by them. May I be led by the Spirit to say the best and most needed things—whatever may confirm love to God and men. May I rely on the promise of my Master and Friend to give of this Spirit to lead us into all Truth, even unto the end.”

To the writer the thoughts of the chapters are like “My Rosary.” If they become anything like this to others; if they help to make life a holy creed of heavenly deeds, he shall rejoice that the good seed of the Kingdom has fallen upon the good soil of souls, ready to bring forth abundantly of the heavenly harvest of which Jesus was the “first fruits” in the garnering of God, “where the reapers are the angels,” and the final harvesting “the end of the world.”

I.
THE VISION.

“An arrow is in the heart of death.”

—*Alfred Noyse.*

“Whosoever liveth and believeth in me,
shall never die. Believest thou this?”

—*John XI:26.*

“These are the wonderful words which
Jesus the living Lord spake: Every one that
harkens to these words shall never taste of
death.”—*New Sayings of Jesus.*

“Death will be no longer, in the
Glare of the deathless fire.”

—*Tennyson.*

“The whole purpose of the Bible is to tell
us most emphatically, that death is *not* the
will of God.”—*Judge Troward (Edinburgh
Lectures, 1910.)*

There has been no people or kindred or
tribe that has not longed for the redemption
of the body as truly as the redemption of
the soul. In some the hope has burned dim;

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but in none has it ever been entirely extinguished. In some the truth has shown forth so brightly as to make one feel they had almost caught the glimpse of the great consummation glory, as it burned undimmed forever in the life and light of Jesus. Egypt, the oldest of the world's civilizations, believed most intensely in this. "It must be so," else why this longing for the preservation of the bodies of their dead. The sayings of their Sacred Writings tell most clearly that these bodies are not made to die. The writings around the walls of the resting places of the departed, and the joy which they had in tarrying, as in sweet converse with those who had gone on before, tell that they were constantly living in great expectations that these bodies would again be the abode of the spirits of the departed, and be finally glorified.

Christendom alone has found the climax and key to this universal heart longing, for it alone has brought forth the substantial reality of this holy quest, and proclaimed it as the gift of God to all people forevermore. Christ came to save the *whole* man. In him the great longing for the redemption of the body is fulfilled. The great conviction, "I

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believe in the resurrection of the body," is coupled with the conviction, "and in life everlasting," as the closing of the church's universal and most hallowed creed. The heart-wrenching sorrow at the tomb is the world-wide protest of the race, that man was not made to go forth in his full glory to God by the dark way of the grave. Man was *not* made to die. We were not made to be "unclothed" but to be "clothed upon" with the glory that cometh down from on high. Paul, the great formulator of the message of the Messiah forever, felt this most profoundly. His great longing was for the redemption of our bodies, the temples of the Spirit of the Most High. In his eyes, things would not come forth as they were meant to be, till our faith would make us rise to the mighty fact that "we should not all sleep," but be "changed in the twinkling of an eye." He believed most firmly that "this mortal should put on immortality," and the day would come when we should "be caught up to be forever with the Lord." The sloughing off of the body and the consigning it to the tomb, "earth to earth, ashes to ashes and dust to dust," was to him but a travesty of the great truth of God's redemp-

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tive purpose. It is only because we have seen the Redeemer and his great world-plan "through a glass darkly," that this tragic triumph of the last great enemy of the race is to be met with everywhere. The call of God is into a life of faith, in which death is downed and doomed forever. *This fact will never be accomplished till first we have faith enough to believe and "the will to believe" this is the Eternal's final, full and universal purpose in the perfect order of the world.*

We could not write a line, or walk a step, or perform a single deed, unless we first had faith we could. Stepping out in this confidence we find we have power to bring about the very things we hoped for and felt we had the power actually to do. So it is in this great final triumph of the race, the victory over death, the last enemy that Christ met by his faith and forever vanquished. When we believe that the redemption of the body and the deathless life is the will of God for every one of us—and ever act as tho we thus believed—we will meet death in holy victory and stand with Jesus victorious over the foe that never knew a failure, and find that "death and hell will be beneath our

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feet" as triumphantly as they were beneath the feet of our all-conquering Lord. Believing thus we will step out with a most holy boldness, and meet the Goliath that has taunted and terrified the ages, and find the dread destroyer fall forever by the sling of faith that hurls this confidence, which is instilled into the heart by the everlasting victory of Jesus, with whom we are joint heirs in the inheritance of all the power and purpose of God. Then will we be able to join rejoicing in the great victory song, "Oh, death, where is thy sting, oh, grave, where is thy victory?" This faith, which the world may call a most fanatical faith, is to be the forerunner of this fact of facts, that the whole world is longing for to bring forth its universal and full deliverance.

In the days of the great theologians in the fourth century, Athanasius of Alexandria stood forth supreme, as he brooked by his larger faith the whole wide world. From this heroic defiance was born the great proverb of "Athanasius against the world." Greater days than those of the framers of the Athanasian creed are upon us. We are to make a greater stand by far against the belief of ages, and the world's universal

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thinking. It is to believe that *death to man was never meant to be*, and will no longer be when one has faith in his heart to believe that it is downed forever in the full surrender of life to the unfolding of the indwelling Spirit, which is the Spirit of the Christ, the Spirit of the everlasting Truth that filleth all and all. Here all heaven by its call, and all earth in its longing is asking us to take our stand fully and forever. Faith in this mighty fact will be the victory that will enable us to overcome the death penalty, and make us usher in the final full day of the whole race redemption, when the whole man will be saved; and in this liberty of the Spirit there will be a redeemed body as well as a sin-cleansed heart. Then there will be a new body as well as a new heart in the new heaven and the new earth to be found everywhere about. Then the great mission of the universal redemption will have been accomplished, and the travail of the Redeemer's soul shall have been satisfied, when we have thus fully awakened into his perfect likeness.

God does not wish to leave these souls of ours in Hades; or these bodies of ours "to see corruption." He came to redeem our

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bodies as truly as to "make clean our hearts." Happy will be the day when we shall by faith see this consummation toward which the whole creation moves; and line up in life vision with him who is "the great captain of our salvation," in bringing this last great victory in the Armageddon conflict, for the full divine redemption of the race. Then we will see that "the chief end of man, that he may glorify God and enjoy him forever," is to believe that the sinless, sickless, deathless life is as much God's perfect purpose for us, as it was declared and demonstrated as his great life purpose in Jesus.

II.

TOLD BY THE "CHRIST OF GOD."

Coming events cast their shadows before them.

The one great glory goal, toward which the whole creation moves is the coming of that kingdom of heaven and of God, that wonderful reign of love, when men shall love the Lord their God with all their mind and soul and strength and their neighbor as themselves. The great foregleam of this glorious, divine time was flashed forth in Jesus, the Messiah, who was indeed the Light of the World, from whom all the torch-bearers of Christendom light their tapers to make them lights of the world also. *Lives that love* are what the whole creation is groaning and trembling to bring forth, lives that love with the universal, disinterested, altruistic love that made the Incarnation history's most holy moment and Calvary forever most heavenly sublime. When we believe that Jesus is God's most holy purpose for mankind, "drawn out in living character" humanly visualized; when we believe that

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the Spirit which raised Christ Jesus from the dead, is the Spirit of life that abideth in us who believe, to lift us also into Christ's triumphs, we are born into a new world. Led by such a Spirit we also become most truly sons of the Most High.

When this Spirit of Truth comes to abide in the life forever more as the eternal pilot that will bring our bark in safety to the docks of God, where He piloted Christ the Lord of all, a whole new beauty from day to day begins to dawn upon the soul. Heavenly things are shown which the world feels are utterly incredible. Such would most surely be the case, Jesus said, for spiritual things are only spiritually discerned. To speak of things that by the Spirit you absolutely know, often makes the world feel that you are beside yourself, that "you have a devil," and that your spiritual learning has made you mad.

God has ever hid these things from the wise and prudent and revealed them unto babes. For some mysterious reason such method has ever seemed good in the divine eyes. The function of the school seems to be only to buttress up by reason and practically apply the things that the "open vision" reveals.

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The greatest thing which the Spirit through Christ thus reveals is that *deathless life is the divine design for all*. God's plain purpose will fail in this sublime realization only when we resist by our unbelief this Spirit of life that is striving for this heavenly mastery, as it strove in the heart of the Master of us all. It is surprising how this clear-cut purpose runs as a heavenly cryptogram throughout the Gospels, especially throughout the Gospel of John.

It is needless to say that the sum and substance of the whole message of God was the bringing of life and immortality to light, as shown in Jesus and to be reshown in every believer's soul. Jesus was the *Life bringer* and the *Life giver* of the race. Led by his spirit we are to reckon ourselves dead to sin and equally dead to sickness and to death. Indeed the latter are but the bitter fruitage of the unbelieving or half believing soul.

That we believe we have passed from death unto life in a far fuller sense than is usually thought or than we have yet realized, is most clearly the truth-trend in the unfolding of John's message of our Lord. Here it is in a word. In John 6:58 are these pungent words: "This is the bread which came down

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from heaven; not as your fathers ate in the wilderness and are dead. He that eateth of this bread shall live forever; for the bread which I give I give for the life of the world." The contrast seems to be clearly between those who died in the wilderness, though they had eaten of the heavenly manna and those who are to eat of "the true bread of heaven" and who are never to die.

It seems clear that God's purpose for his children is that as we unfold according to the divine purpose, *there should not be a death descent into the grave, but a divine ascent into glory.* It is that we should be in such a friendly fellowship with God, such a daily walk and talk with God, that life under this heavenly companionship should ripen toward that holy moment when the glory that was about us in our infancy, and which "in the growing child hath passed away" should return and be with us in ever increasing grandeur till we should not see death but be caught up in an instant, in the twinkling of an eye, into the larger glory that awaiteth those who are to be "clothed upon with the glory of their house which is from on high." Such a sudden transition is not contrary to, but rather in the most per-

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fect keeping with experience and progress that is seen about us on every side. Suddenly ice passes into water, as a certain temperature is reached; and the water again into steam, a new mode of manifestation of matter, when the higher temperature is passed. Suddenly the caterpillar passes into the chrysalis, and even more quickly the chrysalis into the butterfly. Even the scientific world is now rapidly *com-suddenly* formed, and do not come about ing to the conviction that new species are after long, slow and gradual changes from a change of invironment, as Darwin believed and made the bed-rock of his "Origin of Species," a belief accepted by practically the whole scientific world since his day. De Vires in his recent message on "*Mutation Theory*," which Prof. Star of the University of Chicago says is the greatest work in years, startles the whole scientific world by saying that "new species are formed by sudden mutations, by spurts or leaps or bounds, the cause of the appearance of which is yet entirely unknown." All of this truth very deeply impressed John Fiske near the closing moments of his life, as being perhapse finger boards pointing to the sudden glory that

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awaits man in the moments when we are to be caught up to be forever with the Lord. It *must* be so. Life in its unfolding from glory to glory surely is meant to pass through sudden transitions, the full glory of which we are not yet at all aware of. Jesus, the great life revealer, is trying to press upon us the mightiest and most matchless and most glory-giving and most glorifying transition that may be ours, and *will* be ours, if we only walk fully in heaven's most holy ways. He seems to say to us that to live and move and have our being in the full guidance of the Spirit means for us that the moment will come when we shall not finally be *downed* by death but be *dead* to death. If we follow him, we shall come to the place where that awful terror-moment will give way to the most glorious triumph-moment; when we can say with a joy unspeakable, and with far more meaning than we have heretofore put into the words, "Oh death, where is thy sting, Oh grave, where is now thy victory?" *Dead to Death! Alive to God!* To those who hear this truth thus boldly stated today, just as the near disciples heard it stated by their Lord, the following words of the sacred narrative seem most true:

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“Many therefore of his disciples when they heard this said, This is a hard saying. Who can hear it.” But Jesus, knowing the weakness of their hearts to grasp a vision so glorious, a vision when held up as undownable evidence seemingly so contrary to all the experience of the ages, said: “Does this cause you to stumble? What then if you should see the son of man ascending where he was before?” It is as though he had said, Would you then believe that this is God’s glorious purpose as life’s heavenly exit for us all? But even this could not make Christ’s hearers break with the universal pre-conception of death’s doom for the body, and that it is the door of exit for us all. “Upon this many of the disciples went back and walked no more with him;” till Christ with heart almost broken most pathetically says to the Twelve: “And will you go away also,” under this message of the Messiah, that is God’s full, final and most glorious universal message for the world?

In the record as given in John 8:51, Jesus again brings the great truth before them, that there might break into their hearts the heavenly enlightenment. Now the message is very bold; “Verily, verily I say unto you,

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if a man keep my words, he shall never see death." Then came as a reply from the leaders of the people what seemed to them the only possible answer and the truly undownable argument: "Now we know thou hast a demon. Abraham, the father of the faithful, died; and the prophets, the best men God ever sent, died; and thou sayest if a man keep my words he shall never see death. Art thou greater than Abraham who is dead, and the prophets, who died also?" *Yes, he was.* And because he was, he was to demonstrate most divinely in his own person later that he could not only slip out of this life into the larger life eternal, as did Enoch; or be carried to the skies in a chariot of fire as was Elijah; but he could do more. He could and would even put himself into the very hands of death, and show its utter powerlessness to hold either in body or spirit a life that believes that the sinless, diseaseless and deathless life is God's eternal and crowning purpose for the race; a life that the whole creation is groaning and trembling to bring forth as the final full creed of Christendom, as its Easter Hallelujah music. Christ did not die to show that the way he went was the way all *should* go. It was to

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show that he was dead to death as truly as to sin, and that he defied death as he did sin, and that he is calling his followers up into that holy confidence and heavenly defiance also. He was going to say to this last great enemy of the race before whom all men thought they must fall, "Thou art forever powerless." Here are his all-loving and all-comprehensive words as to the place of his own death in the plan for the final full salvation of the race:

"Therefore doth the Father love me because I lay down my life, that I may take it again. No man taketh it from me. I lay it down of myself. I have power to lay it down, I have power to take it again. This commandment I received of my father."

God gave no commandment to Jesus that he did not give to every disciple. It is God's command also for us all. If we ever go home by the way of the tomb, it is because we *will not* go by Jesus' more glorious way. God is waiting to have his children believe that he is willing and ready to glorify himself in his children, so that they will not have to go by the valley of the shadow of death to glory; but by the glorious highway of the Spirit that Jesus took in the great

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ascension, the exit of the final and fullest triumph. Even our most conservative theologians feel that death has no place in the working out of the purposed plan of God for mankind. Luther, in the most inspiring passage of his great "Commentary on Galatians," which John Bunyan read constantly in Bedford jail, and John Wesley said was the one great book that fired him with his flaming zeal for God, says: "God does not want to destroy our bodies, but *glorify* them. Death has no place in the plan of God for man; and we should reckon ourselves as dead to death as to sin, the source of the dark, dread destroyer of mankind."

Dr. A. J. Gordon, one of the most saintly, yet all-round Christ-filled men that the century just past gave us, puts the vision thus:

"There is a false and widespread error in regard to the relation of our bodies to the redemption of Christ. It is taken for granted by many that this house of clay was never intended either to be repaired or beautified by the renewing Spirit. The caged-eagle theory of man's existence is widely prevalent—the notion that the soul is imprisoned in the flesh, and is beating its bars in eager longing to fly away and be at rest—all of which may be very good poetry, but is very bad divinity. The Scripture

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teaches indeed that we who are in this tabernacle do groan, being burdened: but it does not therefore thrust death's writ of ejection into our hands as our great consolation, and tell us that our highest felicity consists in moving out of this house as quickly as possible. 'Not for that we would be unclothed but clothed upon, that mortality might be swallowed up of life,' is the inspired testimony concerning the highest hope of existence. The redemption of the body, not the dissolution; resurrection, not death, is set before us in the gospel as the goal of victory. But because that great promise of the gospel 'who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory,' has been so largely supplanted by the notion of a spiritual elimination taking place at death, in which a purified soul is forever freed from a cumbering body, all this has been changed in the dread of many. The heresy of death-worship has supplanted the doctrine of the resurrection with a multitude of Christians."

Prof. James Orr, Scotland's foremost theologian today, in his "God's Image in Man," says:

"There is nothing perhaps, in which the 'modern' view of the world is clearer, or assertion is more confident than on the universal reign of death over all creatures, man included. The idea that physical death is not a part of man's natural lot, but has en-

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tered the world through sin, is scouted at as an absurdity. . . . But I would ask seriously, is it so? The body in the case of man is not to be regarded as the old philosophers thought it, as a natural prison house, from which he should be glad to escape in death. It is a *part of himself*—an integral part of his total personality. It follows then that death to him is *not* a natural process but something altogether unnatural—the violent separation of two parts of his being which God never meant to be separated—a rupture, a mutilation, a rending asunder, of his personality. . . . Even Weisemann the biologist says 'the origin of death is one of the most difficult problems in the whole range of biology,' and it seems that life should come that would not die at all. I resist the conclusion that death is the normal lot of man; and can find only a clear and consistent position of life, on the hypothesis that it is not."

The great throng of the patriarchs, martyrs and prophets pictured so wondrously in the eleventh chapter of Hebrews also saw this truth "afar off," and "died in hope not yet having received the promise." But the day is dawning fast when there is coming into the hearts of men the great conviction that the reaper of our lives, as planned in the purposes of God, is not to be "death with its sickle keen." The reapers are the angels,

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sent to bear us into the life transcendent. To believe this may seem like standing alone against the world. It is one against most of the saints and the seers and the scientists of the past, and one against all throng of the thoughtless. *But it is one with Christ and that is one on the side of the heavenly majority.* He who is anxious to be with the crowd will not take his stand here with Jesus. Are we on the side of Christ, or with the jeering throng of the deniers who cry out with the great rabble who rebel: "We know that God spake through Moses, this fellow we know not what he says"?

A little later on Jesus again took up the great theme that is some time to thrill the world, which was the final message of the glad tidings for all. This time it was more in the concrete and so clear that it seems one who is "a fool and slow of heart" should catch the truth of truths which the race some time will catch with a joy unsurpassed and a boundless gratitude. It was at the tomb-side of Lazarus. The incident is given in John 11. Oh, the wondrous words! "I am the resurrection and the life. He that believeth on me, though he were dead yet

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shall he live; and whosoever liveth and believeth on me *shall never die*. Believest thou this?" Four days had his friend Lazarus been dead. Three days, all the world half blindly believed, the spirit of the departed hovers round the body, as though struggling to come back again and fill it with a life glorious. This traditional waiting time had passed. Four days had gone since the death moment, and all was forever hopeless. But He whose belief was so undownable that a life hid in the heart of God is deathless, was to give the holy evidence that such a belief was never groundless. He was to show that death would have no permanent power over another, if one with such confidence should speak the word that would call the departed back to life. And that same Christ is waiting for that hallowed moment when there shall be children of the Father so filled with the faith of the anointed that they will show that death has no power in the presence of those who are in deed and in truth joint heirs with Jesus. But merely to call others back from the dead would mean little or nothing to the universal reign of the Son of the Highest. Indeed it did not awaken this faith in Lazarus. It would not awaken it

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in others, merely to call them back from death to life. What God is working for in this world is such a faith in the followers of his Son as to make them overcomers such as he is in all things. In the presence of threatened death, this victory would shine forth most glorious.

Merely coming back from the dead would not do this. It must come by our looking into the life of him who was the resurrection and the life. Only faith will awaken that glorious confidence that "*he that believeth in me shall never die.*" That is the final, full lesson of the Spirit. Some day it will dawn upon the heart with such a wondrous vision, that one will cry out with a joy like the angels, "Eureka—I have found the pearl of priceless value—I see the glory-goal of all creation—Christ's triumph of the *deathless life.*" Thitherward you will run, never weary; and walk on the journey to that glory-place and never faint; for you know that in the last great stand you will have to take against the foe never yet conquered, you will come off as victorious before it as did our Lord the Christ. In this faith you will walk, till by sight you will see the fact wonderful. Then when the victory

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shall have become yours, you will rejoice forever that you were permitted to blaze the way for other souls to walk this path hitherto untrod since our Lord passed this way, who is ever calling us to follow boldly where he has led the way by such a wonderful light of experience.

Now comes the last great test for Jesus. *Can the Christ do what he said he would? Can he by faith throw himself into the jaws of death, and come off unscathed in the conflict?* Calvary was to be the great place of the test. It was called Golgotha, the place of the skull. "The place of the skull," the whole world says is the final place of all. The greatest of the Greek philosophers had ever before him the skull as a constant reminder that philosophy knows no way leading out of life's mystery that will let us escape this as the common goal of all. Saint Francis, "the most beautiful character since Saint John and Jesus," in his hermit cell, had the skull ever before him, between the Bible and the crucifix: "for," said he, "it is the awful reminder that somehow and somewhere, this must be banished as the common end of all. But how, only God knows how." One of the greatest pictures of the modern

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artist is that of the Magdalene lying prostrate, reading, before the skull. It is the soul of the artist saying that the end of all, with literature as your light, is the same as that of the philosopher and the saint, *the skull*. Even modern society in its merry giddy-go-round has had its heart touched, and for a mement has been made to come to itself, by that rare etching, picturing, as it were in a mirror, the skull as the last sad scene of life, whether it is finished as a farce or as a tragedy. On the tombstones of the graves of the Puritans, this also was the ever present reminder of the dark tomb with its earth to earth, ashes to ashes, and dust to dust. The skull and cross-bones were chiseled with every epitaph, as though life must in the end fold its arms forever helpless before this dread enemy of the race. But on Calvary, Christ once and forever wiped all this out; and it is left to the believer only to appropriate to himself the glories of that triumphantly finished work. The taunts of the traitors and the tirades of the tribes, at that awful moment flung back into the face of the Saviour the "impossible" in this awful conflict. "He saved others, himself he cannot save." "Thou that destroyest the temple

Told by "The Christ of God"

and buildest it in three days, come down from the cross and save thyself, if thou be the Son of God." Where now was his faith in the *deathless life*? Where now is the *glory of the body, aglow with the glory of the highest*?

Yet the resurrection moment came, when he did as he said he would. And Oh, how glorious! He then could say, I told you that death was downed and doomed, forever. If one only believes, he will also experience the glory of it. A new life was Christ's afterwards. He had slain the last enemy of the race, and you and I are to accept this victory, as much a part of our full salvation as any other of the good news that the God-spell of Jesus brings us.

Only one poor soul seemed to have caught a glimpse of this glory that awaiteth, and that was Mary of Magdala who at the last feast anointed the Lord with the precious ointment which she had saved for her own burial. She must have felt, for the moment at least, that he who saved her from her awful life of sin would save her from the tomb and she would not need the burial ointment. Even the harlots, as Jesus said, catch glimpses of the glory of the kingdom before

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many of the wisest. When she poured the ointment for her burial upon her Lord, he said, "Let her alone. She hath done this against the day of my burial." To *her* as to *him* there was at that moment a feeling that, in living contact with such a life in the Father as Jesus had and ever giveth, there could be no burial.

Now with a far deeper and richer meaning, come the last words of Jesus to the disciples. "When he, the Spirit, is come he will convince the world of sin, of righteousness and of judgment." "Of judgment because the prince of this world is judged." The prince of this world is the prince of darkness that has ever put the fear of death into our lives. Jesus came to draw out the sting of death. When thou seest him lifted up triumphant over death thou mayst rest assured that the Spirit that took him in triumph out of the very jaws of death, will do this to thee also, if thou wilt only *believe*. Faith alone, here as everywhere, is what brings the mighty triumph. Here you can take your stand; God is helping you by his completed work, most clearly shown for you in Christ, and to be in you, if you will but by faith appropriate it. How can his words

Told by "The Christ of God"

mean aught else: "*I am the resurrection and the life; whosoever liveth and believeth in me shall never die. Believest thou this?*" Stand up, Oh redeemed soul that believest that Christ is the expression of thy full and complete salvation and answer him, as he speaks to thee, the *Everlasting Yes*. Drown down by a divine demonstration through thyself the whole chorus of the sirens, singing and sighing the *Everlasting No*. This is the way of the saved into the fullness of life and light. Walk forward boldly under the leading of this blessed spirit. The ecclesiastical lions, that may roar about thee, are all chained by him who giveth his angels charge to keep thee in this blessed way, which God is opening up as the final highway by which we are to come into the inexpressible glory-light. Calvary, the place of the skull, is forever passed for thee. It is nailed with thy sins to the accursed tree. Thou hast part in the first resurrection. Death and hell are for thee cast into the lake that burneth forever; they have no more power over thee in the great deliverance. It is the last turn in the way of life, from which the New Jerusalem bursts upon thee with the radiance that no man can describe.

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Then there is a new earth with this new heaven let down from above. Sickness and sighing and death are gone forever in the full victory that overcometh. Now is fulfilled the great prophecy of the Hebrew Targum: "Nine thousand myriads of worlds receive influence from, and are upheld by, that Golgotha, the skull."

This is the thought alone that makes the Holy Communion forever most heavenly and sublime. "With desire have I desired to eat this passover, the last passover with you before I suffer, for I shall eat no more of the fruit of the vine till it, *the passover*, shall be fulfilled in the kingdom of God."

The passover, as all know, got its name from the most wonderful of the series of God's great deliverances of his chosen people.

It was well called the passover, for the Israelite by this feast recalled above all else how the "death angel" passed over their home that night when he brought sorrow so universal to the people of Egypt. The blood on the doorpost meant no death of the first born in the home of the Israelite. The passover was a feast memorial of this; yet it was *much more*. It was a *feast prophetic* of a glorious time divine, when the angel of

Told by "The Christ of God"

death should be ever passed and over with us. When that came the kingdom of heaven would be fulfilled, fill us full of the rule of the divine law and love. That time came as the first fruits in *Jesus*. Over him the death angel waved his wand, but there was no victory; he could not do his dark and deadly work. Jesus was the great overcomer in place of the overcome. The Circe wand could not do for him what it had done as a deed so dark and deadly for all the race. He was immune to death. The life of God coursed through his very being; he had passed from death unto life. At the last supper he took the cup "after supper," that no one was allowed to drink, save on the penalty of death. It was the Elijah's cup. It was the one that could be drunk of only when Elijah the deathless should return and hand it to the lips of those whom God has destined to become forever deathless. But a greater than Elijah had come. It was the longed-for Messiah of the race. It was the deathless one to whose coming the passover ever looked forward as the great divine event toward which the whole creation longed as the striking hour of the deathless life. Then most staggering of all, Jesus rose, the master

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of the holy feast. He goes not to the open door, as was the custom, nor looks out into the darkness, saying, "Oh, Elijah, when wilt thou come and give us to drink of the sacred cup," as was the most solemn moment of the great feast. He riseth from supper and taketh the cup of Elijah, and said, to the startled, staggering amazement of them all, "*Drink ye all of it.*" He had already drunk. He had the potency of the divine so deep in his soul, that the fruitage of the deathless life was bound to come. But he would have *nothing* for himself that he would not have for all. So he says to them, *Drink ye all of it.* Ye are joint heirs with me of the deathless life, if ye will only by faith accept it. My blood not only is upon the door posts of your house, but courses by faith through your very life. *It was fulfilled with Jesus.* It may be fulfilled in us, if we only believe. It will be fulfilled sometime and somewhere, in some life through the very divine demonstration of which there will come the blessed return of the Spirit of Christ to the heart-sick, heaven-homesick world. Then the kingdom of heaven will be within us. Then will be the day of the great Jubilee. The New Jerusalem will be ours, and we shall be

Told by "*The Christ of God*"

one in the glorious life of the passover forever fulfilled; and the whole earth will be filled with the glory of this final vision, most rapturous and most sublimely divine. *The deathless life is God's glory goal, and earth's glory goal.* It is the riches that only heaven can give. Beside it, all is but dust and ashes to the soul. We who are of the "Church of the First Born" and "whose names are written in heaven," have sprinkled upon the very doorposts of our being "the blood of the lamb, slain from the foundation of the world." The death angel *will and must pass over us forever*, if we will only believe that the deathless life is the full and final will of God for all who are in Christ Jesus.

The whole thought creation is groaning and trembling to bring forth the deathless life as the great cardinal conviction of the heart. Why the truth seen in such glory glimpses has not burst forth into a clear, steady light as the crowning glory of the creed of Christendom long ago, is one of the greatest mysteries one has to face, but no greater than "the existence of evil," or why the long-looked-for Messiah did not appear long before he came, or why the church universal has lived in such long expectation for his

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“second coming,” which the first followers of the Lord thought might come at any time. On the other hand it solves these three great mysteries, as nothing ever has.

All this is not a belief that makes a life merely ecstatic. Indeed it is quite otherwise. It is a faith that steadies life, and makes it move on in “majestic sweetness,” and with “a sweet reasonableness,” yet with a most blessed assurance, that all things work for good in this world, and all trials are but goads of God or the flails of the angels bringing us into the heavenly highway of holiness. It is the beginning of the longed-for Millenium. Out of the reign of universal law you have passed into His life of *everlasting love*. It is the touch that plants your feet firmly on the earth; but it lifts your head far beyond the stars, and nestles your heart in the bosom of God!

“Man’s thought is like Antaeus, and must be
Touched to the ground of Nature to regain
Fresh force, new impulse, else it would remain
Dead in the grip of strong Authority.
But once thereon reset, ’tis like a tree
Sap-swollen in Spring time; bonds may not restrain
Nor weight repress; its rootlets rend in twain
Dead stones and wall and rocks resistlessly!”

Told by "The Christ of God"

Thus Christ touched Death
The dread destroyer of us all. But when
We enter into Fellowship with him
Who is the resurrection and the life;
We know *the deathless life is ours as his*
And Faith has found its fullest, fairest victory,
The world its glorious *Easter-tide*.

III.

SEEN BY ARTISTS AND SEERS.

The poets, the artists and the seers are but God's fingerboards everywhere pointing to the deathless life as the great golden milestone of the ages, toward which every thought-road trends. It is the final hallowed rest place of all the throngs without number "stepping heavenward."

One of the most wonderful of these seer visions is from the Talmud. "When the Messiah shall come," it says, "a million hearts shall rejoice at the *place of the skull*." There, they felt, would come deliverance from death; and these mortal bodies would be forever divinely glorified. To translate the many words into our common thought vernacular, using their own precise terms, the message runs in this way: "When the Macrocosm, the greater world, will come into the Microcosm, the little world, then shall come our full life deliverance." It means when the great thought of the deathless life, which is the triumphant thought of the Universal mind, shall have come into and taken full possession of our little minds, making us believe this is our heavenly inheritance;

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then the very holding of this great conviction will most surely bring about that for which millions upon millions have dreamed of and longed for in life's great quest. Then shall the whole man be glorified; and redeemed in body, he shall walk in the everlasting light of God.

The Jewish seer who by heavenly insight wrote these most prophetic words certainly caught a glimpse of what was fulfilled forever on Calvary, the "*place of the skull*," and of the glories of the resurrection and the ascension afterwards. All that is left for us to do is to appropriate this truth once for all delivered to the world in the concrete through the death and resurrection of Jesus, and which is the last and greatest of "the things of Christ" that the Spirit is to take and make real unto us. This makes us break the "bread of heaven" to men, ever feeding the famishing heart of humanity, lifting it out of the throngs of the mortal into the countless legions of the immortal. This makes us see that Calvary is the place where we may be by faith as dead to death forever, as was the forerunner on life's great heavenly highway, who by the glorified body has entered into the rest that remaineth, into

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the life that is forever deathless. How the scales over the eyes of the world keep it from seeing this truth of truths, which, as surely as tomorrow's sun, is to be the vision that is to bring in the great Jubilee of the world's deliverance! The veil over the eyes of Jewdom which keeps it from seeing that Jesus has come as the great long looked for Messiah is not greater than the veil over the eyes of Christendom which keeps it from seeing that by faith we are to appropriate the deathless life of Jesus to our own souls. We are to rest assured that we have passed from death unto life, in the same way that Jesus has entered into this everlasting inheritance.

This truth, as the seer-artist Merson has most graphically and prophetically pictured it, is written even larger and deeper into the life of the Egyptian. In the artist's "The Repose in Egypt" the truth of the prophetic vision of the Talmud is told with a power that cannot fail to grip us.

There, as silent as the ages, lies the great Sphinx, half buried in the sands of the desert. It is night; a most holy night. All about is breathless stillness. The holy family have gone down into Egypt. The virgin mother and the Christ child, the

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bringer of life and immortality to light, are lying in sweet repose in the arms of the great Sphinx, the enigma of history as well as the mystery of Egypt. The ass which has brought them on their long journey stands still in sleep also. Joseph with his face turned from the virgin mother and the Holy Child is lying also asleep in the desert. The trappings of the journey are his only pillow and the starry canopy of heaven his only coverlet. The little fire burns low in the desert sand waste. Its smoke is ascending heavenward, as straight as the arrow flies, telling there is stirring not a breath of air; not enough of the coming of the wind to move an aspen leaf. A holy hush is all about. The stars seem to look down with breathless waiting upon that thrice hallowed silence. Then there comes a light. It is the only light. It is the light that "never shone on land or sea." It is the light of heaven's effulgence, breaking forth and flooding all with heavenly beauty, as it comes mysteriously from the Christ child's presence. It is the Light of the World, which is Jesus! What a prophetic fulfillment! All Egypt, as no other people on the face of the earth, longed for and looked most expectantly for-

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ward to the coming of the Osirus Nu, the Spirit of the great God of Life, Osirus, into the heart of humanity, that should so fill it that these bodies of ours should not *die*, but should be raised into newness of life. Then we should be glorified, and death would go down forever as the last race enemy we had to meet, and we should all sing the song of the everlasting triumph. All the Book of the Dead—the Bible of Egypt—is filled with the most precious passages, telling that this is the great expectation that was filling the heart of the Nile folks. They mummied their dead and built their great temples and made their tombs like the homes of holy communion with the departed, all because they believed that there would come a time of the completest race redemption, when these bodies would be glorified, and the spirits of the just made perfect would walk forever in the newness of life, in the completed purpose of Osirus, the god of everlasting life and light.

But the hope so long deferred made the heart of the nation sick, even unto death. As a last and lasting monument of this hopeless despair, they set up the great stone Sphinx as a symbol of their hope of hopes

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forever unfilled; so that all the ages to come might read the death of God's ideal in their souls, a death that meant the wiping out forever of the greatest ancient civilization from the earth. How significant the memorial they set up. It was the head of the man and the body of the beast. It was a telling that they believed that there should be a transformation from the carnal into the spiritual, even if they did not know how or where it should be accomplished. They felt the great enigma of life was "man or beast"; and hoped that the time would come and believed it would come when mortality should put on immortality, and these bodies would be glorified, and there would come the race's final and full deliverance. But Egypt fell into the sleep of death, because it lost faith in the fullness *now* of the triumphant life.

But in the fullness of time, God sent the long looked-for deliverer of humanity, Jesus. The first thing he did was to send his child into Egypt, as though he would tell to them that the prophecy through them so long deferred was to be fulfilled now forever. The artist has caught the seer vision wonderfully as he makes the Christ child, born alone

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from above, and giving forth the heavenly light that was forevermore to waken the world from Egyptian darkness, lie in the arms of the Sphinx. Thus he makes the nations feel that the prophecy of the whole wide world, regarding the coming of the deathless life, was being fulfilled. This glorious prophecy was blooming into actual history. The dream that nations had so long been dreaming was coming true. The glorified body and the deathless life were in Jesus actually to be realized, so that all the world might catch the glory of the gerat ideal, and be caught up into it. Christ came to show that he was the fulfiller of all this hope of humanity as it burned so strong and bright in the heart of Egypt. Into Egypt God sent his Son to tell us that the longing of Egypt at her best shall be satisfied; and that the dreams that nations dream of the deathless life and the glorified body that shall finally accompany it shall come true. Christ was the one sent of God under the guidance of his Spirit to tell that this was the crowning glory of God's universal redemptive purpose. Egypt, the land of Misereme, the land of such misery to God's chosen people, was the land into which Jesus first must go

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to tell them that their holy quest was to be realized, and that the deathless life of the world they longed for as no other people was to be declared forever, through him who was the life and light of the whole world. Jesus proclaimed this good news of the full redemption by faith and fact, by a most practical demonstration as well as by his priceless precepts.

This same truth burned as a seer vision in the heart of Sargent, one of the very best of our modern artists. It is brought out most graphically in his last mural decoration in the Boston Public Library, his great allegorical work, "The Dogma of Redemption." All know how the story of the race in its long development from savagery up, has been told by various artist, in their many decorations in symbols and forms. throughout this great temple of truth. The mural decorations, from the lowest hall to the upmost, seem like "frozen music" in art, whose strains are like a "Coronation" of Him from whom all blessings flow from heaven to earth. To Sargent was given the great honor of decorating the topmost halls of this great corridor of wisdom, through which throngs are ever to pass. He was to

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tell in imagery and ideal the consummation of the ages as learning was to lead us into it. One thing only was suggested to him, and that was that he was to make the theme of his great message "that in Israel should all the world be finally and forever blest." God's chosen people should be the ones through whom the last word was to be said for the redemption of the race. With this understanding he took up his task. On one end of the great upper hall, he wrought out some years ago, what was then his famous masterpiece, the "Prophets." A marked separation runs across the wall, dividing the lunette from the frieze beneath. Above this is pictured in glowing allegory, the great historic religions of the land of the Tigris and the Euphrates on the one side; and on the other the great religion of Egypt with its worship of heaven's starry host. Beneath these is painted the story of God's chosen people in their awful slave bondage, when God gave them up to servitude, on account of their resistance of his gracious plan and purpose. Out from the clouds, above the "other gods," is seen stretched down the arm of Jehovah, touching by his restraining power the slayers of his chosen

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people. It is a telling in a story most glorious, that religion is the most real thing in all the world, and God as revealed through Israel is of all gods the greatest. It is a telling that religion is the crowning glory of all people of the earth; and that of all religions, that of the Jew is the full and final expression of the will of God for all the race.

Beneath this mingling of myth and history in master strokes of art, there runs the heavy line of complete separation from the wide frieze just underneath. In this is the long row of the "Prophets" justly world famous. Moses, the lawgiver of his people—the greatest of the prophets—is brought out most prominently and is the very center of the group. He is holding the great stone tables of the Law, given for all people for all time, from the very hands of God at Sinai's summit. How he seems to stand out from all, in boldest relief.

The prophets on either side of this great "deliverer of his people" from Egyptian bondage are all centered around him who holds the Law as the great purpose of all that God would speak to and through their hearts. One and all of these messengers of the Almighty seem to be lifted up with hope

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like Isaiah; or bowed down with unutterable grief like Jeremiah, the weeping, "shrieking" prophet. They all felt the holy fire of God burning in their hearts; and spoke forth the message for their people's deliverance; saying that God was calling all men out of bondage into freedom, and that sin was the one sole thing that kept them from the liberty of the deathless life. The whole message from the brush of this great artist-seer, in his mural decoration, is the story of religion at its best, before the coming of Christ. It tells how the Jew was the main artery in the heart life of the world. The Hebrews felt the life of the true God coursing through their being as did no other people. They embodied in their Book of Books the more or less perfect realization of the heart longings of all other folks. They were the expression of religion in the superlative. Other peoples had this priceless message only in a comparative degree. But God was speaking to Israel that through them, in the fullness of time, he might bless the entire race with a universal and perpetual pentecost.

The whole theme is wonderful in its conception. As the artist has worked it out,

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it is just as wonderful in its execution. It is a silent, enduring sermon to the throngs that pass by and look upon it in holy wonderment. But it is still a message that lies imperfect in the heart of the Old Testament, a message that must be unfolded into the passion flower of the ages, through him who bloomed and made fragrant the earth, like a flower of Paradise.

The artist felt all this; hence there came another moment to him in his heart awakening, a moment that revealed to him the heavenly sequel to this thrice holy message that had burned so wondrously in his heart. On the opposite wall, in the long corridor, he has painted the great fulfillment of this mighty message which has charmed the ages—the matchless story of Calvary. All who asked him to take up the holy task left him perfectly untrammelled as to the way he would work it out. He confessed he had had no experience along this line of holy art. But into his mind and heart there came like a vision from above the conception that surely flesh and blood never revealed unto him. Only the Father of Light could have given the art vision that seems the highest this age has had of the great purpose of redemption,

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and the true place of the Jewish Messiah as the final and complete Redeemer of the race.

Again there runs across the wall a great line of separation between the lunette and the freize beneath, as that between the "Prophets" and the allegory of the old heathen religions, on the wall opposite, only here the separation is not complete. Above in the lunette is both painted and moulded with the rarest touches of art, the scene of all scenes most deathless and divine, the crucifixion of Jesus. There on the cross, over which are written the Latin words, "Dying for the sins of the world," hangs the dying Saviour of the race. On the one side of our dying Lord is bound up with him Adam, the father of all humanity; and on the other, wrapped with the common girdle, is Eve, the mother of all the race. No such conception of Jesus' vital place in the world life has ever entered into the mind and heart of an artist, ere this. The face of Adam, the forebear of our humanity, is coarse and cloddy, showing that he was truly the most earthy of the earth. The face of Eve, the world-mother, has in it the traces of the more heavenly and eternal hope. Each hold out in their hands golden chalices to catch the

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blood flowing from the wounds of the nail prints in the hands of the crucified Christ. Beneath, entwining the feet of the Saviour, is the serpent that had so long bruised the heel of the race. And still underneath this is wrought in the foot of the cross, held by the angels, the most beautiful picture in symbolism, telling the purpose of Calvary for all the race. It is a representation moulded and wrought out in the purest gold, of the pelican driving its beak into its own vitals; taking of its very own life blood to be given to its offspring as their only source of life. Here is the whole message of redemption written like "apples of gold in pictures of silver." It is the story of the ages written in the sign language of nature, ready to be read without doubt as to its meaning, by every child of humanity. Giving his life blood a ransom from death for many; that is the way the Christ is dying for the race.

Fallen humanity, pictured so naively in Genesis in the persons of our first parents, is taking of the life blood of the great life giver of humanity, who by his death has forever brought life and immortality to light. Eternal life, so long lost, is now forever found. It is for all. The Christ bound

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up with Adam and Eve in this holy resurrection shows that with God there is neither male or female, in the great restoration that through Calvary he is forever bringing back. Christ came to have us all drink of the blood-covenant, that binds us back to the life of the Eternal. This alone is to bring us all into the deathless life of Jesus. It is the dawning of the new day upon all humanity. It is the coming of the "divine democracy" which means that whatever was in the life of our Lord is to be in the life of all of us. This is the "Dogma of Redemption," with all the halo of heaven about it.

Underneath all, the artist has placed the most wondrous words which he once found on the altar piece in Florence: "He came to redeem our bodies and to cleanse our hearts." This is the rhapsody of the redemption of the ages. This is the final reality forever of it. Anything short of this has missed the mark of its most hallowed purpose. The redeemed body as well as the stainless heart is the whole round meaning of Calvary. To proclaim anything less as the passion of Golgotha is coming short of the crowning purpose of the Cross.

In the lunette above the Crucifixion scene

is the Trinity, with the "seven spirits around the throne." It is as though the artist would say that, sacred as the thought of the Trinity has been to the church through all the Christian centuries, even more sacred is this great rounded out, complete thought of the full and free redemption to be to us forever. Nothing is so holy; nothing lifts one so into the very holy of holies, as to feel that this is the great divine design—That we are to be *fully* as well as forever one with Christ Jesus. He came to redeem our bodies as well as to cleanse our hearts. Calvary will be always a mystery till we find this complete message in it. Then will it cease to be the place that is "dark and dreadful." It will become the place bathed ever in heaven's most holy light and life.

Even more remarkable than all this wondrous imagery is that other conception of the artist, as a result of which he allows the foot of the cross, expressing the wonderful truth drawn from the symbolism of the stork, to break through the separation of the frieze into the space beneath. In the picture on the opposite wall, the separation between heaven and earth was complete. There was no place where God broke through, as though

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he came to stay. But here the foot of the cross breaks into the place where the world lives. About it, corresponding to the prophet figures on the opposite side, are eight angels, bathed in heaven's most effulgent light. Two, with their faces radiant as they seem to to catch God's final, fullest purpose, are holding the cross. Three others, on each side, are holding the instruments of torture at the crucifixion—the nails, the hammer, the scourge and the sponge, the ladder and the spear that pierced the side of Jesus, from which flowed the water and the blood for the cleansing and the vivifying of the coming race. All of these are held by angels, filled with joy, as much as to say forever to the world, that our greatest griefs and tortures are but the flails of the angels driving us into the way of the more perfect and triumphant life. What a marked contrast are these to the prophets on the other side, who one and all seem to be saying, "Oh, if God would but rend the heavens and come down." The angels in their exultant joy seem to be saying, "He has come down and tabernacled among us; and is giving himself that we should be taken up into the fullness of his

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glory of the redeemed body and the deathless life."

If we will believe all this as God's good purpose for every believer, we shall be no longer among the prophets, still shut out of heaven, wailing to have God rend the heavens and come down to us, that his full glory may burst upon us. We shall rather be among the angels rejoicing that God has come into our bodies, the very temples of his presence, and given us a joy that sends forth a song that no one can ever learn, save those who have accepted by faith this full and free salvation for all of us. Then the long night of life shall have burst into the eternal day; the joy of which knows no bounds; and the peace of which is like a river bearing one along from glory to glory, to the final fullness of life in the full consummation of the life of Jesus.

The artists and seers have also caught two great corollaries of the deathless life, which are the ones that will ever be to the world its greatest joy.

One is that all worry and fear are to go in the faith of the great deliverance from death and the grave. Dante opened his immortal dream by telling of the words over

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the entrance to the lost's dreadful abode—"Abandon all hope all ye who enter here." He has also told the most joyous news of how we are to *abandon all fear* when once we have entered into the great full fellowship of the Redeemer and the redeemed. It is a wonderful vision. The fire-brands are falling from Hell. As they touch the bared backs of the doomed they bring a torture to the tormented that no language can tell. But as they fall upon the backs of the saved, these brands are transformed into the fairest and most fragrant roses from Paradise, and bring a joy supernal to the blest of God.

So is the vision of the full deliverance from all our woes, that faith is alone to bring. The fire-brands of hell as they fall upon the hearts of the unbeliever bring torture untellable. But as they fall upon the hearts of the full believer they are like the flowers from the garden of the gods that make life fragrant with the aroma of heaven and bring unspeakable joy. They make us realize the wonders of our great divine deliverance, and no longer the awfulness of our former woe.

The other thing the seer vision brings as a great life corollary is that the drudgery of

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life is turned into a thing of the greatest delight. Sacrifice and service are the sweetest words to be ever heard.

Mrs. Bartome, the Queen of the "King's Daughters" for so many years, told how this great discovery came as a great divine life recovery to her own soul. She said she was in the Louvre at Paris once, and saw the famous picture, which she loves to call "the angels of the kitchen." It is a scene where in a place within the palace the food is being prepared. All who are doing even the most menial service are angels. Over the faces of one and all plays the light of heaven. In the faces of all is a delight that no one can fully tell. Service and sacrifice, under the full guidance of the Spirit, seem like benedictions of heaven to us and are a dread and drudgery no more. By them, in our new-found joy, we bless and save the world.

All this was the practical side of the deathless message of Jesus. He showed how a crown of thorns could be changed into a crown of glory. He showed how service and sacrifice were the most blessed experiences of the soul. He who girded himself with a towel in his last life moments, and

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washed the disciples' feet, said, "As I have done to you so do ye ever to one another, if you would joyously follow me." He poured his soul out unto death, and gave himself a loving ransom for many on the altar of the cross, life's sin-cursed tree.

Christ seems to have dropped his life down into this great world life of ours to give us of his own life blood to make us realize that fully in his deathless life, the greatest curses of life are turned into its greatest blessings. In him thus also, service and sacrifice, the things most abhorred, become the things that bring to life its most heavenly delight. For he who loses his life in the life and for the life of others, finds it for the first time in the fullness of heaven's supernal and everlasting joy.

Poets and seers and artists have ever caught the foregleams of the coming of this "day of the Lord." This thing that saints and seers and singers dream will come true as truly as did the prophecies regarding the Messiah at the first coming of Jesus.

IV.

SOUGHT BY SCIENTISTS AND PHILOSOPHERS.

We have seen, in a former chapter, that the whole trend of the Scriptures is toward the deathless life, as God's full and final race purpose. The words of Jesus have to be wrenched most woefully out of their face meaning to interpret them otherwise than this. If he is truly the great message-bringer of life in its fullness, we cannot help but feel that triumph over death and the grave is the last word of the Messiah, that the Spirit is to take of the things of Jesus and make real unto us.

In the chapter following, we have noticed that the seer has found the same truth, the vision of visions that has ravished his heart. Whether the seer is the Hebrew prophet or the artist under the spell of the Muse, both are one in giving forth these foregleams of coming humanity. Under the divine *afflatus* each has caught the glory of the deathless life, as the message above all messages, in their visions of final plans and purposes of the Highest.

If the universe is one mighty harmony as

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well as one mighty whole, one would expect that science and philosophy, when most untrammelled with the traditions of the past, must join with the artists and seers in making this great conviction the *summum bonum* of the race. It is surprising to see how breathlessly near they are coming both to feel with religion that man is not only one in body and mind and heart in the life of the Spirit, but that we are to come to realize that we are indeed to be joint heirs with Jesus in the passion and possession of the sinless, sickless and deathless life of the great Wayshower, who declared and demonstrated this was the way of heaven for all of us.

The great storm center of science today in its thinking is around the great mystery of life. How we may have life, eternal life, and have it more abundantly, is the one great question ever uppermost. Science is so intensely on the trail of immortality, that the deathless life is no longer thought of as a fancy or chimera. Rather is it coming to be realized that it is in the realm of the most naturally expected.

Any moment is liable to reveal this great secret, hid from the ages, and by which the whole wide world is to be blessed. All are

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living in the great expectation that this is the great good news that is to be soon sent as glad tidings of great joy every place.

The story of this great expectancy and what has already been done toward its attainment, has been lately told in part by Dr. Henry Smith Williams, one of the foremost and most scholarly popularizers of all that is best in scientific discovery and research. In his magazine article in which he relates this, it is clearly evident that the scientists' race after the heart of reality is only that they may bring us into perpetuity of life. "Why not live forever" is the startling caption of the article, revealing how this discovery of science is already almost as near to us as hands and feet. Already the chemist has shown "how dead tissue has been made to come back to life." Already the bacteriologist is convinced that death is but an overcoming of us by the disease germs in the great bacteriological battle; and he is finding how he can inoculate the patient so as to put the opposing bacilli more and more on the losing side of the great conflict.

In the field of preventative medicine the war against disease and death has been car-

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ried on with a most startling series of victories which have routed the disease and death enemy of the race at every point of the conflict. Here are the exact words of Dr. Williams, telling us what has already been actually accomplished:

"Today preventive medicine is wrestling with these disease bacteria hosts, and seems in a fair way to banish most of them. A century ago smallpox claimed by death about one-tenth of the entire population. Today smallpox has virtually been banished. Twenty years ago diphtheria was the scourge of childhood; today it is held securely in check by the antitoxine of Behring. Ten years ago typhoid fever was a menace that threatened everybody; today the vaccine of Wright offers immunity to whoever cares to use it. Three years ago syphilis seemed an unconquerable pest; today the 'salvarsin' of Ehrlich offers a specific that cures in a single dose. A year ago cancer was the despair of physicians; today there is at least the hope that a remedy is being perfected in the hands of Wassermann and Ehrlich for its final banishment. The great method of all today is to fight fire with fire. They introduce into the blood the serum that overcomes the germ bacilli of disease, so that they are more and more fighting a losing battle. And it seems there is no reason to doubt that this must not be finally successful in the bringing forth of the deathless life."

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It is not surprising in the face of these facts that specialists in the very forefront of the Armageddon war of the disease germs, feel that every battle is making it clearer that the full and final victory against disease and death is not far off. Dr. Alexis Carrell of the Rockefeller Institute of New York, in his great joy, asks the question, "If then the death-bringing agents can be overcome, why should not man live indefinitely?" Prof. H. S. Jennings of Johns Hopkins University waxes still bolder in his conviction, when he says that "old age and death have no necessary place in the life of these creatures, the protozoa," which are the basal principle of all life. If not there, why, one most naturally asks, has it in man, the crowning synthesis of these miniature vital molecules of our total life make-up.

It is from just such visions and discoveries of the scientists as these, that Dr. Williams is bold to say:

"In view of all these discoveries it is evident that if just the right conditions could be found, man need not die, except by accident,—including in the tragedy of accidents the attack of specific diseases. Putting the matter in its baldest, the question may be said to be reopened as to whether the

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familiar phrase, 'natural death,' is not a misnomer; for is any one of us made to die a strictly natural death?"

Thus Science, the god of the most, has already clearly given forth the holy oracle at the moments of its highest inspiration, that makes one feel that the message of Jesus, the bringer of life and immortality to light, is the final, full message that, not only all the world is longing for, but all the world is bound to have realized. Man is *not* made to die! This is the belief that is coming fast to be realized as the rock foundation on which we are to build. If we will accept by faith the fullness of life as Jesus proclaimed it, in his very being, as the gift of God to be had freely, without money and without price, by all, we will enter into the fullness of our deathless inheritance as made clear to us in the life of the Son of the Highest.

If we would only believe this is the will of God for all humanity, with half the zeal we believe it is appointed unto man once to die (the dead dogma of the Old Testament that Jesus came to do away with forever), we would find ourselves borne upward by the Spirit as on angels' wings. There would come a new virility, and such a quickening

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of these mortal bodies that we could indeed and in truth "run and never be weary and walk and never faint." We would know that we with Jesus had passed in every sense of the word from death unto life, and could not help but proclaim it with him as the free gift of heaven to every soul that believeth.

Thus believing, we would indeed find our wagons "hitched to the star" above the stars—the star of Bethlehem leading us through Jesus into the very heart of the Eternal, and into realizing the fullness of his glorious purpose. Faith alone is the one thing needful to bring the fruition of this glorious incarnation of heaven that will bring forth deathless man as God's most perfect product.

Philosophy is but the background, the hinter-land, of science. It is the essence of metaphysics, that is always the substratum of physics. It is the connecting link between the physical and the spiritual, the bridge from the sense world, into the world of the Spirit.

This being so, it is not surprising that in the realm of philosophy, in its most perfect freedom, we should find the vistas opening up into the same mighty vision that is now

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enrapturing the heart of the scientist, and has ever ravished the hearts of all those led fully and forever by the Spirit.

If philosophy, "the queen of the sciences," is but "theology spelled another way," as Professor Palmer of Harvard puts it, one would surely expect that the philosopher and the theologian will find the same great glory vision of the deathless life burst upon them as their deathless inheritance.

The truth that burned so deeply in the heart of Luther at his most soul-uplifted moment; the truth which came home with such undownable conviction to Dr. A. J. Gordon, one of the rarest men of spiritual insight; the truth that has possessed Prof. Orr of Edinburgh, making him feel that the crowning of the great message of "God's Image in Man" is the undownable conviction that man was made for the deathless life, and that redemption has come far short of its purpose, till it brings forth this priceless product—these one and all make one eager to know what is the last word philosophy has to say regarding this fact, as the great heart longing of the race.

Without question the two men who are the major prophets of the philosophical

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world today are Henri Bergson of Paris and Prof. Rudolph Eucken of Jena. No one has taken such a grip on the thought of the hour as these two men have.

The late Prof. James of Harvard, shortly before he passed away, said of Bergson that he was "the best world interpreter of the hour." When he lectured in Oxford, throngs listened to his message. No one for a quarter of century got such a heart and mind grip on the university. On both sides of the sea he is the one man who is gripping men, and opening their eyes to see that there is a way out of the material maze of things in which we have so long wandered. He has pointed out the open door for the most thoughtful, into the kingdom of the Spiritual and into our Father's house, that was seemingly closed to most. His work on Creative Evolution is perhaps the best summary of all he has had to say. Here is his remarkable summing up of his world message, which shows most clearly that philosophy and science are one in their vision of the coming glory-goal:

"The animal takes its stand on the plant. Man bestrides animality, and the whole humanity in time and space is one immense army galloping beside, and before and be-

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hind each one of us in the overwhelming charge, able to beat down every resistance, and clear the most formidable obstacles, *perhaps even death*, on the road which leads to the Life of the Spirit."

Surely no words could seem clearer as to what Bergson feels is the end that is inevitable. It is not toward eternal death but eternal life that the great on-movement of everything is sweeping us. In man the majesty and the mightiness of this final message is to be seen in its fullness. Bergson sees that man was not made to die. He has made the dirge of the Greeks as given in the *Antigone* of Sophocles—"Over all man is victorious save death"—give way to the great triumphant strains of victory given us by Jesus. Philosophy, like Science, is beginning to burst forth in heavenly rapture, "Oh death, where is thy sting, oh grave, where is thy victory?" Bergson sees that it is the height of reason, as of faith and hope, to point to Jesus as the thing accomplished of God in his full race purpose. He believes in his heart of hearts that the Spirit of God in man is groaning through the whole creation to bring forth this same perfect fruit as the crowning universal purpose. Philosophy to him is to meet the last enemy,

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and to meet it in victory. We are to know that the divine design is *life* not death for man—the eternal life in which these mortal bodies of ours are to be quickened under the spell of the Spirit, so that they shall be glorified. Philosophy will then believe in the resurrection of the body in a far larger, fuller sense than the Apostles' Creed first put it, and all Christendom has since that time continually professed to believe it. We shall find faith maturing into fact as we believe this; and day by day we shall find life treading the "upward way." Some day under such faith we will have found that death will be as completely wiped out of our belief as a great reality, as are the fairy tales. We shall see and believe that the end and aim of man is the deathless life.

As we accept this fact and go about our Father's business in the great holy family of God, living "each for all and all for each," we shall find the day that has dawned brighten into a noon-day splendor, in which this is the light that lighteneth the whole wide world. It "shall shine forth as the sun" rising to the very heights of the heavenly zenith. With one's face toward this morning and his hand to the plow, never

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turning to look back, the old traditional belief of the past that has enchained the ages will be broken forever, and we will be freed by the atonement of the ages, that makes us one with Jesus in the deathless life. It is the great day of Jubilee the whole wide world looks forward to. Every man will go back to his heavenly inheritance lost in "The Fall" and found again in his joint heirship in the resurrection and the ascension of Jesus.

It would seem almost like "carrying coals to Newcastle" and an anti-climax to add to what has been said, the testimony of another equally great in the councils of philosophers. But many who are not able to follow Bergson have found a similar message in Eucken, who has equally charmed American audiences, and is a man whom the famous London preacher Horton calls "the greatest thinker of our day."

His message, in a word, in solving the great "Riddle of Existence," is "back to Vitalism." This he feels is the only way out of our gross materialistic darkness, into true spiritual light. His words ring with a clearness and reality, and grip you with a power like the laconic ones heard through all the Christian centuries, "back to Christ"

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if we would get back to God and back to life. It is *life* that is at the heart of everything; and not the imaginary pushes and pulls which we have set up and have so long called "laws" or force. It is not in matter, nor in mind, but in *life*, that we are to find the fountain from which all things flow forth. Life is the last step from the material into the spiritual, from the real into the ideal, from everything that is, into the God of all from which all things come forth. The "Spirit of Life" is the final door of entrance into the very Arcanum of the universe, as we go from the outer court of world-phenomena, into the Most Holy Place of Reality, where "spirit mingles with spirit," and we know we are children of the Highest.

Eucken comes by a long way, but a sure way, to this. It brings him to the shrine spot of God where one feels that man is the temple of the Spirit of the Most Holy and the Most High, where is to be revealed to us the full final message of the Infinite. Some place in the evolution of humanity, Eucken feels, the Spirit must reveal itself complete, else why this longing to meet God face to face. By a way hitherto entirely untrod in the philosophical world, he comes at last in

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the turn of the road to the place where there logically bursts upon one's view, from all that has gone on before, a vision indeed most matchless. It is akin to that which came to Browning, when suddenly he exclaims with all the glow of his new-found joy, "Lo, the Christ stands!" Here are Eucken's own words on the great discovery of what seemed to him the only true *nexus* between the material and the Spiritual, where man and God truly meet.

"A personality like that of Jesus is not a mere vehicle of doctrines or modes, but an everlasting invasion of divine life, at which new life can be forever kindled. . . In him alone is found fully the Life of the Spirit."

What is this but a feeling that in him alone is found the fire sent down from heaven to kindle anew the fire of God that has so long smouldered or gone out on the altar of the human heart. He loves to tell how "religion is the greatest thing in the world," and feels as keenly as Sabatier that "we are hopelessly religious." Human life without religion as its crowning glory would be but the torso of a man, made in the image of his Maker, to be filled to overflowing with his Spirit. In Christ Jesus, man who is otherwise marred and incomplete is brought forth as man made perfect.

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Eucken does not state it in so many words that man in the unfolding of God's great and gracious plan is to come forth with a body glorified in the life that is deathless, but he comes so breathlessly near this mighty vision, that we wonder how he could have possibly missed it. The "Life of the Spirit" which is the thought throughout all his message uppermost must logically and naturally lead to this.

These messages of Bergson and of Eucken, starting from premises so diverse, and coming to conclusions so truly one, make us feel most surely that philosophy, "the queen of the sciences," is bringing man to see that humanity is made to be "the queen of heaven" as it becomes one with Christ, as "the bride of Christ" in "the marriage supper of the Lamb," in whose spirit we become kings and queens unto God throughout his mighty universe.

Just as these words are written there comes even a bolder testimony from philosophical circles, from Scotland, the land where philosophy has always played a most powerful part in the moulding of folks. They are from a series of Edinburgh lectures by Judge Troward on "The Creative Process

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in the Individual." Here is his almost starting conclusion, as the truth burns on the altar of his own heart:

"It is impossible to reconcile the life-giving conception of the Bible with the idea that death at any stage or in any degree is the desire of God. The whole purpose of the Book is to tell most emphatically that death is *not* the will of God. Scripture and common sense alike assure us that the will of God toward us is Life and not Death. In the light of Paul's seer vision, 'we shall not all sleep,' and of the experience of Enoch 'who walked with God and was not for God took him'; and of Elijah who was carried heavenward, 'that he did not see death'; it is clear that the statement of physical regeneration without passing through death is not an impossibility, nor is it necessary to be relegated to some far-off future. Whatever any one else may say to the contrary, the Bible contemplates such a denouement of human evolution, as a present possibility."

In the light of such a chorus of conviction of those highest in scientific and philosophical circles, it does seem, as Alfred Noyse has lately said, that "there is an arrow at the heart of Death," and that the deathless life is the "lost chord" and the last chord of Evolution that is waiting to be struck, as the most rapturous strain of heaven's race-redemptive music.

V.

THE HIGH WATER MARK OF RELIGION.

All the world feels that Jesus reached the high water mark among the religious teachers of the world. All students of the Sacred Word agree that the high water mark in the popularity of Jesus' career was when he took the disciples up the high mountain side, and was transfigured before them. It was there that he revealed for the first time clearly that his great, full and final purpose in coming into the world was to show that man was made to triumph over death as well as all sin and every sickness.

Three of his disciples, Peter, James and John, the choicest of the chosen ones, yet as diverse in their make-up as the three corners of a triangle, he selects from all the rest, and goes with them to the highest point of the mountain side, overlooking the loveliest landscape of all Palestine. It seems that all nature is to join in the thrill of the great truth that he is to make known to them, and which is one of the most resplendent that ever was revealed to the mind and heart of mankind.

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He is going to show them the marvelous message, that *death is not in the natural order of things*. It is the unnatural process of our going hence which comes from the marring of the universal order, as God's plan and purpose for the race is marred by the tragedy of sin.

He tells the disciples that he must go up to Jerusalem and be crucified and buried, but that he would *rise again* the third day. All of this was as clear as a beam of sunlight to himself as a necessary factor in restoring humanity to its blissful seat of the deathless life. But to the disciples it was all a jargon or an empty tale. "Their eyes were holden that they could not see" the necessity of all this, and of course they protested most vehemently.

Then suddenly there came one of the most wonderful dissolving views of history. All about was aglow with a most heavenly light. Jesus was transfigured before them in their very midst. His garments shone as "no fuller could white." His face was radiant with the light of the sun behind the sun. Nothing could describe, in its perfect fullness, the glory that was theirs to witness. It seemed as though Jesus was lifted up and

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was "between two worlds." Into the midst of the holy scene came Moses and Elias, the prince of Israel's lawgivers, the prince of all her prophets. These, too, caught the glow and the glory of all about. Then Jesus begins to speak to them of his *going hence*, his heavenly *exodus*, and as Eidersheim says, of his "*earth exit*." They could understand something of the wonderful meaning of the words. They had to a degree passed that holy highway of which he spoke, and could rejoice in the glory of it. Moses died on Nebo. The Sacred Book says "No man knoweth his grave unto this day." One of the sweetest of the world's singers has said:

"The angels of God upturned the sod
And laid the dead man there."

Jewish tradition tells that he was carried hence without tasting the sorrows of death.

This groping after a great vision of life's true exit found a fuller realization in the going hence of Elijah or Elias, as the New Testament puts it. He was the prophet most panoplied with the power of heaven to bring the message of redemption to his nation, which was going astray like lost sheep. He was carried hence in "the chariot of fire," so that "he did not see death." He had

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found that the door of exit heavenward was truly a way of glory and not of grief. He who was most like God found most fully the way to God, as heaven had purposed it, and told it once before in Enoch, who "walked with God and was not for God took him." To these two most beloved by all the Jewish people and most honored by their race, Jesus can talk understandingly of the way he is to finally enter the glories of Paradise.

In the glow and glory of the heaven uplifting moment, it seemed but a thread still held him to the earth. He could have gone hence like Enoch and Elijah, the best of the Jewish best. Had he done so, however, he would have accomplished no more for the full emancipation of humanity than these had that had gone on before him in this holy highway to fullness of life and light.

Then there comes a change. These holy visitants have passed away and Jesus is left alone. And "the disciples saw Jesus only." The Eternal Spirit of law and prophecy is the Spirit of Jesus. That which glowed dimly in Moses and Elias shone with perfect splendor in him who was the perfect fulfillment of the incarnation of the Eternal Spirit, that was tabernacling among us.

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The disciples were as foolish in their desires as they were blind of mind and heart to the great purpose of the revelation that was being given them in this holy moment. They would make tabernacles and remain there forever. But that is not life's purpose. The voice of the Father tells the great thing they are to know, "This is my beloved son, hear ye him." What he says about sin and disease and death; what he says about the normal and natural way out of life is the thing to be heeded as well as heard. The Spirit of the Ages and Eternity is incarnate in him. He who is the Truth will speak the final word of truth. Hear ye him, if you would find the fullness of life's heavenly purpose.

All has passed away. Jesus takes his near ones down the mountain side. There at the foot is the throng wild with excitement. The disciples are staggered and discouraged. They are trying to cast the evil spirit out of the demon-possessed boy. But they find they are utterly helpless for the mighty task. Then comes Jesus upon the scene, and at once rebukes the unclean spirit, and it comes out of him. The sin-chained, disease-bound child is made perfect through the command of one truly Perfect.

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The whole scene has been made immortal by Raphael in his Transfiguration, best known of all he painted, if not his best. There seems to be two complete yet almost independent pictures painted on the same canvas. The one above is bathed in tones and tints that have been impossible to reproduce ever since by all artists. Heaven does indeed seem to bathe the scene of glory with God's golden and glory light. There is Jesus lifted from the earth, with Moses on his right hand and Elias on his left, in holy adoration to him who was greater than all the lawgivers and the prophets. The disciples lie staggered at the scene, trying to lift themselves from the earth.

Beneath is another scene painted in the most dead and somber tints. All about seems to be darkness of soul, while all above is fullness of heavenly light. The dumb, demon-possessed boy is there. The disciples are helpless to give him help. Artists, through all the centuries, have wondered what the connection is between the scenes which are so diverse. But there is a most wonderful connection between the two. It is a soul uniting, a psychological union, as we today would put it. The face of the

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dumb, damned boy is gazing wildly up the mountain side. Out of his weird, wild look he seems to be beholding something afar off. As one follows the line of strange vision, he finds it falls directly upon the face of the far away, heaven transfigured Christ. He was not visible to the mortal eye about, but the eye of the utterly helpless child seems to have caught, by psychic instinct, the vision of him who is afar off, as his only and everlasting help.

Here is the whole summary of the great vision. Jesus had already found the true door of exit from this life into the fullness of life. It was the door closed by sin and to be opened again through his perfect righteousness as the true exit heavenward of the race. It was the door of the deathless life. Jesus was the door, and through him by the power of the Eternal Spirit we are made to go hence this heavenly highway Godward as planned in creation's morn, and as the great all-loving race purpose. He came to make clear that what we call natural death was the most unnatural thing in the world, as God had planned all nature in its perfectness. This is the vision that lifts one above the world, and bathes the soul in the glory of

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all worlds. This is "the vision glorious" that will give power to touch all wrong things and make them right. It was in the power of his mighty vision that Christ could go down from the mountain side and heal the unhealed, and unhealable by any other power than by a life's vision like this. The disciples had never caught this glow of the glory purpose, and so found their limitations for earth help, although they had been given power to heal diseases and cast out demons and raise the dead, as Jesus had given it.

From this high water mark in the experience of Jesus one finds, as nowhere else, the great vision of life that will truly guide the race feet aright into the perfect fullness of creation's purpose. We are to see the door of exit of life is not through the tomb. Jesus was to clearly demonstrate this and did demonstrate it. He was to enter the tomb only to carry off in triumph the very gates of death, and abolish it forever as a power over which man was to be powerless. This is the vision of the life that panoplies one with the power from on high. This is not the vision ecstatic we are to forever dwell in, any more than the disciples were to make tabernacles and dwell with

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Jesus, Moses and Elias on the mountain side. It is a vision that makes us go down into the very stress and strain of life, to help the helpless. It is a vision to give us power to cast out demons and heal the sick. All this is to be done by making men feel the way of Glory *is the deathless life* as truly as the diseaseless life and the sinless life. If we see Jesus only as our sole ideal of what it is to be led of the Spirit; if we will believe that the power of the Eternal Spirit is in us as it was in him, making one greater than all the lawgivers and all the prophets; if we believe that the spirit of life is the spirit of all law and all prophecy, and that we can boldly "in his name" go forth, we may meet the enemy of sin and sickness and death on every hand and will come off more than conqueror over their power. We will thus blaze the way of glory through a life of darkness into the glory of his marvelous sinless, sickless and deathless life as God's full, free gift to humanity through Jesus Christ.

So it has come to be seen in this mighty mountain side experience that the message to the ages is that we are not to believe in the deathless life as some mere dogma. This belief is to give one "power from on high"

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to be about God's great complete redemptive world work as Jesus foregleamed it, and said forever, this is the way of life, walk ye in it.

Christendom seems practically almost as dead and dazed to this mighty vision of the Transfiguration as the disciples that Jesus led high up on the mountain side that they might enter more fully into the wonders and glories of life's full and final purpose. But it is the vision of all visions that must possess one if he walks close to him whose message is to transform the earth, and transfigure all things with the glory of the Highest. It is not a mere academic truth to be assented to. It is the most vital truth that is to grip the soul. It must become real to us by faith, that we may be joint heirs with Jesus in his great life program for the complete redemption of the race.

It is the high water mark of all religion. It is the crowning glory of the message of the great Evangel to be proclaimed throughout the whole wide earth. It is the stone which the earth builders are still rejecting which is bound to become "the head of the corner" in the great temple of the Everlasting Truth. It is the closing and most rapturous strain of the Oratorio of the Messiah as God alone by his Spirit has written the strains of the world's halleluliah music.

VI.

THE HOLY COMMUNION REALIZED.

As the Paschal feast was the most sacred symbol of Judaism, so the Lord's Supper, the fulfillment of the Passover is the most sacred ceremony of Christendom. "The night on which he was betrayed"—the night the world proved traitor to the eternal Truth of God—Christ instituted a feast to to be celebrated to the end of time. It was to be observed in remembrance of the Redeemer's work as Saviour of men, for which he poured out his life unto death for the sins of the world.

The Passover, as all know, faced time both ways. It was first a looking backward in memory to the great Egyptian deliverance. But it is much more a looking forward to the universal deliverance, when the Messiah should come to forever redeem all Israel.

So the Lord's Supper is a feast that Janus-like was meant to face both ways. It was first to be a looking backward to that dreadful night on which He was betrayed, who was to offer himself a living sacrifice

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for the sins of the world. It was also a looking forward to that holier moment when somehow "he should come again," and every enemy should be forever put under his feet, and under the feet of every follower of the Lord of Life. All should join with him in the great song of deliverance, and the joy of the everlasting triumph. Death and Hades, as well as sin and sickness, were to go down in the great conflict, when both the redeemed and the Redeemer would be overcomers together, and complete liberty would be proclaimed throughout all the world.

To most who celebrate the Lord's Supper, this forward look seems the one divine event so far off that the backward look is the one most dwelt upon in the sacred celebration of the New Passover. But he that puts his hand to the plow and looks back is never so unfit for the kingdom of heaven as he is when he thus celebrates Christendom's feast of feasts. It is not so much the Lord's tragic death as our deliverance from death and the grave through Christ's eternal triumph that is to be the thought that is to be held ever uppermost. It is this which makes the Lord's Supper a veritable "love feast." Without

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this emphasis, it becomes more and more just the opposite.

We all recall the sad confession of Emerson when he celebrated the Lord's Supper for the last time. The Holy Eucharist had come to him to be but a hollow mockery. Only the skeleton of the deep truth that once filled it with glory now remained. The heavenly life of the sacred service had forever flown. So has it become to tens of thousands who have kept ever "looking backward" in place of forward at this great memorial hour. If the sacred feast is to be at all what it was intended to be in its institution, a place of joy and power; if the ceremony is to be one to thrill the heart with the fire of heaven, that will count no sacrifice for humanity too great a service; if it is going to thrill the soul with a beauty beyond an angel's dream, we must keep our face toward the morning of the new day of deliverance that it ushers in. It is not in turning to the past but to the future that makes Calvary sublime. It is not in recounting the tragedy of the cross, though it makes angels weep, but in beholding by faith what the death and resurrection has bequeathed to the believer's soul, that brings

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a Pentecostal power. *Christ died for men, to show us that man need never die.* He died for me that I might pass from death into eternal life. He died that death, like sin and sickness, may have no more power over me forever. He nailed my death, as part of all my sins, to the cross; so that I may reckon myself as dead to death as to sin, and alive forever in his eternal life and everlasting righteousness. This is not too big to be believed or too good to be true. It is the truth which is the torch to light all Christendom, to guide the feet of the "Pilgrim Faithful," till they shall enter into the full joy of their Lord in the eternal triumph. Faith in this is what makes the holy feast a memorial of his love and power, and a thanksgiving for a day of complete deliverance, offered without money and without price to all men everywhere, if by faith they will take of this priceless gift of God.

The one thought perhaps, which is a kind of trigger to the soul to set free the heavenly dynamic with its almighty power, is best told in these words. Surely Jesus had it in mind as he uttered them, when he commanded the keeping of the feast to "show the Lord's death until he come."

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Doubtless Christ meant that we should proclaim through this ceremony to the world that we believed in the awful tragedy of history that Calvary records, and that we shudder for humanity that it has so missed the meaning of the gift of God's Only Begotten Son, that it put him to such an open shame. This is a historic fact that we must naturally ever recall. It is the concrete putting of Christ's purpose for us in the world. But there is something infinitely more sublime than that one died such an ignominious death and rose again. To catch the fullness of the great communion is to believe that I am in common union with him by faith in the indwelling of the Eternal Spirit. If I only believe this, I may realize the glories of the first resurrection with him, as truly as the glories of his eternal life forevermore. The *crux* of the crucifixion is that I am to reckon myself as dead to death as Jesus is. The Spirit of Life is given for no other purpose than to make me become joint heir with Jesus in his heavenly inheritance. The trinity of darkness, sin, sickness and death may beat upon me, but they can never overcome me. In him there is fullness of the divine

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life forever more. My pathway henceforth is not a *via dolorosa*, but a *via gloria*—a way of glory. Calvary no longer is to be the route of the redeemed walking heavenward. Our tomb is to be as empty as was that of the Resurrection morn. Earth's aches and "God's Acre" are for us done away with forever, if we will only believe that we shall not come into judgment of sin and sickness and death. They are downed and doomed forever in the life of the believer, if he will only reckon himself as dead to each and all, as Jesus who triumphed over them and came off more than conqueror.

Life takes on an entirely new meaning when we live in a faith like this. It is the faith once for all delivered unto us in Christ Jesus. It is the faith that will deliver us forever from sin, and sickness, and death and the grave. Then there is the complete redemption. The whole man in body, mind and heart has been redeemed by the grace of God, through faith, that Jesus has taken all out of the way. As by faith I walk in the power of the Eternal Spirit God does this completed work of the Eternal in me.

This faith makes one wear the seamless robe of Christ's perfect righteousness. The

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outer garments of the creeds and schools are as nothing in comparison with this vesture of heaven with which we are "clothed upon" by the faith once for all delivered by the Spirit of Jesus unto all.

This is the torch-light of Christendom that shines so brightly that it will lighten up the whole wide earth. The whole creation is waiting for it. They who sit in darkness will see this great light, and will some day make the whole wide world resound with its halleluliah music. All men will sing the song that the angels sang over Bethlehem's hills, when Christ was born. This makes the true glory and full glory to God in the highest. This brings on earth a peace and a good will to men. This makes all men see how they are to be redeemed in the blood and life of the great Redeemer. He was indeed the one who shows the way of God, and says ever, "This is the way of faith, walk ye in it."

Jesus most certainly had this vision in his heart as he rose from supper and took the "cup after supper," the "Elijah's cup." As we saw in a former chapter, it was the cup of the deathless life, which could only be drunk when Elijah who never died should return

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and drink thereof himself; and then give to others that they too might drink of this "nectar of God" and be among the deathless also.

Jesus rises from supper and takes the Elijah's cup and drinks thereof himself, though it was at the penalty of death as his people had proclaimed it. Then he hands it to his disciples and says, "Drink ye all of it." This is the cup of the new covenant in my blood—in my deathless life—drink ye all of it. This was to make them the immortals also, if they would only believe the words which he spake unto them, that "whosoever liveth and believeth on me shall never die, but is passed from death unto life."

Coming to the Holy Communion with such a looking forward to the realization of the divine purpose for us as we are with Christ led of the Spirit, the holy communion, the holy common union of Christ with the race of believers, is realized. By it we feel we have already entered with him into the power of his deathless life. We are tarrying but to divinely demonstrate it, as God's crowning love purpose in Jesus for the race.

VII.

THE LAST RACE ENEMY OURS.

When Lincoln was first in New Orleans, where he had towed a raft of goods in his early days, he saw the awfulness of the slave trade. Wives were being torn from their husbands; little ones were being snatched from their mothers' breasts to be separated forever; human beings were being sold like chattels, regardless of the ties of kinship and of love. The righteous indignation of the great Messiah of liberty was heated "seven times hot," at the fearful sight, and he exclaimed in words the world will never forget: "If I ever get a chance to hit that thing, I will hit it hard." The chance came and the opportunity was fearlessly grasped. In the great Emancipation Proclamation he struck forever the shackles from the dusky race and sounded thereby a message that has resounded throughout the earth in bringing liberty to all enslaved folks.

Jesus, the Messiah, is the author of a far larger race liberty, than the freeing of the black man ever brought to us. He saw the awful thralldom the whole wide world was

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under. He saw the depths of sin and the pangs of sickness all about. Above all else he saw those "who in fear of death all their lives, were subject to bondage." No slave driver was ever half so cruel a taskmaster as the fear of these calamities from which it was thought none could ever escape.

The Chorus in the *Antigone* of Sophocles tells the race wide conviction of the helplessness and hopelessness of man in the face of death, the last race enemy we have to meet.

"Wonders are many, and none is more wonderful than man; the power that crosses the white sea, driven by the stormy south wind, making a path under surges that threaten to engulf him; and Earth, the eldest of the gods, the immortal and the unwearied, doth he wear, turning the soil with the offspring of horses, as the plow goes to and fro from year to year. And the light-hearted race of birds, and the tribes of savage beasts, and the sea brood of the deep, he snares in the meshes of his woven toils, he leads captive—man excellent in wit! And he masters by his arts the beast whose lair is in the wilds, who roams the hills; he tames the horse of shaggy mane; he puts the yoke upon its neck, he tames the tireless mountain bull. And speech, and wind-swift thought, and all the moods and molds of

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state, hath he taught himself; and how to flee the arrows of the frost, when 'tis hard lodging under the clear sky, and the arrows of the rushing rain; yea, he hath resource for all; without resource he meets nothing that must come: *only against Death shall he call for aid in vain.*"

It is this creed of creation that Jesus came to supplant by one that transcends it, as far as the heavens are above the earth. He came to wipe out death, the last great race enemy forever. He did it in his own person. He has purposed to do it in the lives of all who enter into the fullness of his fellowship. This he is going to do by substituting an indwelling spirit of life as our guidance, in place of an external code of duty, to direct. This is not to destroy the law, but to fulfill the law, in those who walk not after the Law but after the Spirit. God in Jesus revealed his full purpose for all humanity. We could see it in him drawn out in living character. As we behold him in all his beauty, we feel that he is indeed "the one altogether lovely" and the one that we know we are made to be like and must be like, if we are ever to become holy as God is holy, and perfect as the Father in heaven is perfect.

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As men look upon Jesus they feel that there must be some kind of heavenly *nexus* possible between him and each child of humanity, by which there would be some heavenly dissolving view, through which sin with its awful consequences would ever go and in its place would come forth the full beauty of holiness witnessed in him, who was truly God with us.

In Deuteronomy it is said when Moses, the great lawgiver, is about to go hence, he gathers the people upon the mountain side. He tells them the glories of the Law, and that if they do these commandments of God they shall forever live. If they do not, there is nothing but death to follow in the wake for all. Then he adds the greater words: "Say not in thy heart who shall go into the heavens to bring the Law down, or who shall go over the sea to bring the Law unto us. But what saith it, the Law is nigh thee, even in thy mouth." If there should be an abandonment of life in faith to the Almighty as Abraham, the Father of the Chosen People, walked by this blessed guidance, they would do the law as instinctively as the birds sing and the flowers bloom and send forth their fragrance. The

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key into the kingdom, Moses thus said, was *being led of the Spirit*.

When Paul comes to make his great summary in Romans, which is the greatest system of theology Christendom has called forth, he takes up this parting message of the great lawgiver, and makes it more mighty as it is revealed in the life of one who was "greater than Moses." Paul feels that the Eternal Spirit of life that formulated the law was the Eternal Spirit of life that found its perfect expression in the Christ. Then he speaks of the great Guide of life who was to take the place of the external law: "Say not in thy heart who shall ascend into the heaven to bring Christ down, or who shall descend into the depth to bring Christ from the dead, but what saith it. The Word—the Law incarnate—the living Word that God sent as his perfect will to us, revealing it in the power of the Eternal Spirit—he is nigh thee even in thy mouth. If thou shalt confess with thy mouth Jesus as Lord—say that he is the Immanuel actually God with us, and believe in thy heart that God raised him from the dead, thou shalt be saved." What a summary is this! It is a confession that the Eternal Spirit of

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God which was in Christ is the Spirit of God in us, and that as we confess that this Spirit finds its final and fullest triumph over death, the last enemy of the race, we shall be saved also into the fullness of salvation that the Redeemer has brought to us.

But up to this time the church has been simply placing the emphasis on the fact of Christ's being raised from the dead, through the power of the Eternal Spirit, and has almost totally failed to grasp the mighty inference and everlasting therefore that God wants us to draw from it, that the Spirit of life that raised Christ from the dead dwells in us to lift us into the same almighty triumph also.

This was the fact that bore down hard upon the heart of Paul. This is what made him feel that he wanted not to speak of knowing "Christ after the flesh" but after the Spirit. This is what made him glory in the Christ within him. The Spirit of the Almighty which one possesses by his very creation Paul felt could be set free and bring forth its triumphant fruit through faith, as it brought this forth in Jesus. This made him feel that we are to have part with Christ in his resurrection and that we were

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not to be "unclothed but clothed upon with our house from on high." It was a feeling that if men only abandoned themselves to the guidance of the Eternal Spirit of Life, they would have to unfold like unto the Christ, the first fruit of the perfect, heavenly harvest. This made him "preach Jesus and the resurrection." It made him feel if we are buried with him in baptism, we would be raised with him in glory; and the full glory would be the glorifying of God in our bodies and our spirits, as Jesus glorified him thus by his resurrection.

With such a conception of the indwelling Spirit of Jesus, one must feel that the "sweet reasonableness," the all powerful "therefore" that must come as the inevitable conclusion of the plan of God in our creation is that we be as triumphant over sin and sickness and death as was Jesus, "the express image of the Father's glory" and the express image of the Father's race purpose. That is the conclusion that we must make by faith. As soon as we do, then we no longer will join with the Chorus of the Antigone of Sophocles—"against death shall we call for aid in vain." We will join in the eternal triumph song of Paul, as he caught

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it from the life and resurrection of his Lord, "Oh death, where is thy sting, Oh grave, where is thy victory?" Faith that God is within us, as willing and ready and able to bring this glory about in us as in Jesus, will hasten the day of the great deliverance. We will then enter into the fullness of our purchased possessions. We will have known "the power of his resurrection" and that he is within us the hope of this glory to be actually realized. We will live every moment waiting for the adoption of the new life which is ours, and we will at some moment least expected enter into the fullness of it. But we are to *count the work done*. We are to believe that this is our birthright, and that Jesus is the one who clearly shows us that it is. This is the new day and the true day that is dawning fast. The morning star of it is rising already with healing in its wings, proclaiming it. It is what may be called the "third day" of Christendom. The first day was when men lived by the hope of His coming, and walked by the law of Sinai, till he should reveal the perfect life in the person of the Messiah to us. The second day is when he came in person and tabernacled among us. "We beheld his

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glory, the glory of the Only Begotten full of grace and truth." It is the day of the historic and the objective Christ. All Christendom has been walking largely in the light of the person of Jesus more than the Spirit of Jesus ever since. We have studied the story of his life more than we have walked by the faith of his indwelling Spirit. To be sure this latter has been tacitly professed. But we have put up an external character to be conformed to by the power of imitation largely. As a result, we have gotten almost as much in the mire and darkness of religion as were the Jews before the coming of Jesus.

But now a new day is dawning. It is to be greater by far than that of the Reformation or even the first coming of Jesus. It is his coming by faith in the power of Christ's indwelling Spirit, which is God's Eternal Spirit. It is a believing that he is within us thus the hope of our everlasting glory. We are to be led by this Spirit, and not by attempts at conformity to an external code or an external character. This is the glorious life of freedom. It is the liberty of the Spirit. It means that we are to appropriate to ourselves all the work of the Spirit as it is exhibited, wrought out in

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Jesus. By this we are led from moment to moment as by a heavenly instinct. By this we shall triumph over everything we have to face. Death will go down with all the other race enemies. We are to be dead to death in the eternal life of the deathless Spirit of Christ Jesus.

Here is the heavenly *nexus* between Christ and the believer God showed by his Son in the sense-world in which we live, as his eternal all-loving purpose for us. If we will believe He is within us, working both to will and to do this glorious purpose, he will bring us off more than conquerors. We will be living witnesses of the resurrection as wonderfully as was our forerunner, Christ Jesus. This makes death, the last race enemy, ours; and we will rejoice to tell to all the world that if they shall only believe they shall see realized in themselves also this glory of God in the life of the Spirit.

This is preaching unto men "Jesus and the resurrection" in such a way that they will feel the power of the endless life quickening their mortal bodies. They shall feel the power of the mighty overcoming of the Spirit, and that they are one with the Eternal Christ in the Eternal Life, which is the gift of God to every one that believeth.

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If one will just live by this faith, he will be truly one with Christ in the just made perfect. He will fulfill the works of the law and be made over into the full likeness of Jesus, both in his humiliation and his resurrection.

Thus we see how Christ came to hit death; and he hit it hard. Calvary was the place where was read the Emancipation Proclamation from it forever, to those who believe. For twenty years after the Civil War many of the colored people in the back mountain districts of the South still felt that they were enslaved. They could not realize that their slave shackles had been broken for evermore. The great throng of God's people are still living in utter ignorance of the great fact that they are freed from death and the grave, and that Christ on Golgotha and the first Easter morning hath proclaimed their freedom from the death slavery in which the race has ever been held. Faith alone is the victory to overcome the death delusion of the ages and make us realize that we are to stand fast forever in the liberty from death and the grave as from all sin and sickness,—the liberty with which Christ hath forever set us free.

VIII.

“PARADISE REGAINED.”

Ruskin, in speaking of Michael Angelo's "Paradise," says, "It is the largest picture in the world, and without question the most thoughtful and most precious too. I have no hesitancy in asserting this picture is by far the most precious work of art of any kind whatsoever, now existing in the whole wide world."

Paradise is the greatest theme that has ever ravished the heart of man. All peoples and kindred and tribes have dreamed their Paradises, which have been like a holy halo around the throne of their gods, that have inspired men on earth to nobler deeds, and drawn them with the cords of both love and fear ever heavenward.

It has also ever given to artists and seers their greatest inspiration, and made them sing epics and songs immortal, as nothing else possibly could or has. It was music to the ear of Dante, that made him write the divine dream and drama of the Middle Ages in the *Inferno*. It was the holy vision that burned in the heart of Milton, that brought

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forth the matchless epics of *Paradise Lost* and *Paradise Regained*. It has ever made men feel that there must be a New Heaven and a New Earth, for such dreams of nations must come true.

Above all else it is the mighty glory vision that opens the Bible, the book of the ages, and closes the sacred pages with a rapture that has surpassed all visions of heavenly things that have ravished the minds and hearts of men.

All peoples feel there is a glory that has departed from the earth, and that the great work of religion is to bring men out of their *Paradise Lost* into a *Paradise Regained*.

Nothing has been so disappointing as the attempts in sacred services and sacred songs to tell how this return to the life celestial may most surely come. When Milton had finished his master poem of *Paradise Lost*, which is one of the three literary masterpieces of the world, he felt there was an aching void in his heart, and that the lost chord was not yet struck for the final, full music of an expectant world. Then he attempted the sequel in his *Paradise Regained*, which was as much of a disappointment to the singer as to those who heard the song.

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Edwin Arnold's "Light of the World" was not so much of a failure to reach the splendid heights he had climbed in his "Light of Asia," as was Milton's failure to rise above the glorious heights in *Paradise Lost*, in its sequel, the *Paradise Regained*.

But man will never cease climbing heavenward no matter how many times he has fallen as he has striven to scale the heights of God. Humanity feels it has lost something most blessed it was made to ever have. Hence this quest for its lost Paradise is the most deep-seated longing of the soul. We will keep on fighting the holy war by faith for it, and will never give up till the full victory will be forever ours. Then our real world will be a most heavenly dream world, the divine beauty of which no Muse has half told the deathless glory of.

Christ came for no other purpose than to lead us back into this glory world. He came to make our lives bud and bloom in this desert of earth, with a far greater beauty than the Rose of Sharon, or the lillies of the valley of Palestine. They are to bloom with the beauty and fragrance of the Paradise of God. The opening words of *Genesis* give a heavenly foregleam of the

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glory that is departed. Jesus came to lead us back to the place where we should all "eat again of the tree of life that grows in the Paradise of God." This is not a promise in which "man never is, but always to be blest." It is a promise that He fulfilled, and wants to take every race child by the hand of faith and lead them into the "garden of God," *now* "where the tree of life is blooming," and there is actually the rest that remaineth for the people of God.

A little social custom, milleniums old, among God's chosen folks, gives a glimpse of what this Paradise is when once we have entered into the possession thereof.

The Palestine overseer, however cruel he may be as a taskmaster to his brethren, when the rest hour of the heat of the day comes, or the finish hour of the day's toil is over at eventide, calls out to all the weary workers, "Paradise! Paradise! Paradise!" It means the time has come to stop. The Lord of Labor gives place to the Lord of Love. The word Paradise means "along with God." The overseer little realizes that when he has taken his hand off the slave he works, that he has commended him to the good-will of God. Henceforth the freeman

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is to do what he pleases till the work hour begins again. This freedom is a time when he is to have his life "along with God." The Spirit of the Almighty is to be the guide of his hours. Conscience is to be the overseer. When one follows such a law of love, he cannot help but find all earth in such a freedom of the Spirit, that it is like the moments he longs for when he shall be delivered from the slavery of his earth brethren, and join the redeemed from bondage in the land of eternal Jubilee, where each man is a freeman in the kingdom of God.

It is into this state of mind or state of heart that Jesus came to call the world. He is to take us out of a world of Paradise Lost, and bring us into the world of Paradise Regained. We are God's poems in which this is to be realized, and through whom this great epic of redemption is to be read by all people, so that all will feel that it is the "song celestial" that must charm and change the world.

Daniel Webster in his great Bunker Hill Monument address said that "the mind is the lever which moves the world." If we have within us "the mind which was in Christ Jesus"; if we believe that God is

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most surely within us by the power of the Eternal Spirit, "working to will and to do of his good pleasure"; if we believe that he is able and willing to accomplish that which he has planned for us, and that "we will apprehend that for which we are apprehended of God in Christ Jesus," then most surely we will have the lever of heaven to pry up this dark sin-crushed, sin-cursed earth till will be lifted out of its slough of despond and despair into the glorious life and light and liberty of the Spirit of God. Then we will know that we are "freed from the curse of the law" with its sin and sickness and death, and can cry out in joy unspeakable and full of glow and glory, "Paradise! Paradise! Paradise!" We will know indeed that this liberty of the Spirit is "the sweet will of God " for us; and the day of our deliverance has come as an everlasting year of Jubilee.

This dream-stuff of the ages becomes the "mind-stuff" of the full believer. Out of it he builds a whole new heaven and a whole new earth. He finds that he is indeed in a new world in which dwelleth righteousness. Heaven then is not far from any one of us. Both it and God can be had for the asking,

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and no good thing is withheld from those who thus believe.

Here is the thought-putting of the holy message. As it comes into our mind, as a thing actually believed, it will transform the heart, as the cold winter is turned to the warmth of summer at the return of the sun from the winter solstice.

The great vision of Revelation, the vision of Christ to us after his complete victory over all things in his resurrection tells the truth most graphically in an imagery that is unmatched in its glory and power in all the world. Christ was the "Overcomer." He overcame all man is to meet, even the last enemy, death. Out of this triumph, from the heights of his glory he speaks a yet larger message by his Spirit, in Revelations, than he ever spake while he tabernacled with us. He seems to say, "I am the world overcomer. I am the Spirit of Life that overcomes all things. I came to give this Spirit of overcoming to you also, so that you may join with me in the triumphs of my Messiahship."

The Jewish people must have found worlds of meaning in a message like this. They had as their most cherished adage, "the

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secret of man is the secret of the Messiah." They felt that when the Messiah would come he would have the secret of life that burns all barriers away; and that he would make known how this life of the Eternal Spirit could be forever set free in our hearts also.

They felt that all men were made to be perfect as the Father in heaven is perfect. They felt that the words told to Abraham, the father of the people, were the words to be ever the voice of God to us, "Walk before me and be ye perfect." They felt that this life was in the soul of man somehow, and that there must be a way by which it would be brought out. When Christ should appear, who was the one who was "the sent of God," the one wholly led by the Spirit of God, they would see in Him what each of us was meant to be. Then he came. He showed sin-marred man restored. Then he says as he ascends up on high, "This is the way of God for man, follow me." We follow him fully and finally by yielding to the Spirit of the life of God within us, as he surrendered to the Eternal Spirit, and was led fully and forever by it. All we will ever have to do to be saved is to believe that God is in us working to will and to do of his

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good pleasure, which is nought else than making us over into the full likeness of the Messiah. The secret of life wrapped up in us all is the secret of life unfolded perfectly in the Messiah. This is what is meant by the great words, "He that believeth that Jesus is the Christ,—the God anointed,—“is born of God.” This faith, in its unfolding, will bring forth the fullness of life as revealed fully forever in the Only Begotten One.

To believe this in our very heart of hearts is putting our wheel to the very trolley wire of heaven. The currents of the Spirit of God come down into us thereby, and set in motion the mechanism of our lives, so that they move out along the very lines along which Jesus moved, with love to God with all his mind and soul and strength and love to lost humanity just as much. This is the vital union and the vitalizing union of the soul with God, by which we grow in grace from day to day till the full, ripened fruitage is brought forth revealed as God's will for the world in the precepts and practices of Jesus. This faith is bound to make us overcomers in the same way it made Jesus an overcomer. Whatever he met and con-

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quered we will, by his indwelling Spirit, meet and conquer also. Following Jesus thus, we will be led back by the Spirit of the guiding, guarding angel of the Covenant into the Paradise long lost to the soul. Then everything we can hope or think will be ours as our gracious inheritance. The book of Revelation is nothing if it is not a great undownable proclamation of this. The hand of God therein seems to sweep across the whole octave of man's hopes so long deferred, and ravishes the soul by saying that these are thine now. If we will only believe that with Jesus we are overcomers as he has overcome, we will enter into the glory of his life triumphant.

"To him that overcometh" is repeated, like a "Sevenfold Amen," again and again in the opening words of the wondrous book. "To him that overcometh I will give to eat of the tree of life, that grows in the midst of the Paradise of God." Not in some sweet bye and bye is this, but *now*, if by faith we will accept the proffered gift of our full inheritance as a child of God.

"He that overcometh shall not be hurt by the second death." How could it be otherwise? He will not be touched by the *first*

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death, for he is already risen with Christ, who has banished death and the grave forever for us. A life thus planted and poised in God will find no death of soul or body. He has by his faith entered into the fullness of his blessed inheritance, as joint heir with Him who overcame all things for us.

“He that overcometh shall eat of the hidden manna.” The bread of heaven that Jesus fed upon is the angels’ food that is ours. One has meat to eat which the world knows not of. He comes to that blessed moment that is the promised one for all, “when men will not live to eat or eat to live.” A new source of supply is opened up. It is foolishness to speak of this to those who have not by the guidance of the Spirit found this pot of heavenly manna. But it is the food that never gives out and always satisfies.

“He that overcometh shall rule the nations with a rod of iron.” Iron is strength, in the eyes of all. He who has caught the message from heaven that he can be actually one with Christ in all his triumphant power has the creed that all men are bound to come to. They sooner or later must leave all little visions for this largest that it is

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possible for the mind and heart of man to possess, and which is truly the great gift of God for us.

"He that overcometh is clothed in white robes and his name shall not be blotted out of the book of life." White robes are the righteousness of saint. The book of life is the calendar of the saints. The saints are "the sent of God" to show God's mighty plan for men. They are his full representatives panoplied with all his power of attorneyship. This is what we are to be. We are to represent God in everything or nothing. No good thing has he withheld from the child of his love that walks uprightly.

"He that overcometh shall be a pillar in the temple of my God." The pillar was the great post on either side of the entrance of the door into the temple service. On these were written the most wonderful words of God to man. No one could enter the temple for service or sacrifice without passing these and reading the wonderful words of life that were written thereon, as the words most needful for the worshipper, to rightly worship. So one who lives in this full-orbed creed of Jesus, that we are one with him in all the glories of his heavenly

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inheritance, is the door post into the great temple of truth. All who worship God aright must go past him to enter the shrine of heaven that the God of glory has set up for all the earth. Men will read this matchless message on us; and as they do, they will find that their whole beings have become transformed into temples of living light, aglow with the glory of God, and filled with the presence of God's perfect hallowedness.

And last of all, "He that overcometh shall inherit all things, and I will be to him a father and he shall be to me a son. He shall sit down with me on my throne, even as I have overcome and sat down with my Father on his throne." What a climax of possession is this! Nothing greater in all the world is conceivable. Yet that is the last and the best of the great things which are ours in the sevenfold blessing which God has prepared for them that will by faith become joint heirs with Jesus in the inheritance of his eternal and all perfect and all powerful life.

As one turns to the close of the book of Revelation that has lifted to the seventh heaven all the Christian world, we read of what all this must mean to the earth in

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which we live. It means the foulest of civilizations shall become whiter than the snow. The city, the ripened and most rotten fruit of civilization, is to be redeemed, till it shall be like a New Jerusalem—the city filled with Jehovah's peace, let down from above to us. In it the deathless life is the thing *first* mentioned and is for all folks. The picture of the City of God is that of old Babylon, the city in the eyes of the Jews most despised, and in the eyes of God most befouled. The river runs through the midst of it, as the river ran through the midst of Babylon. On the one side of this river in the old city of the Euphrates, the priests and the families of royal blood lived. There was the temple and all who were permitted to be worshippers in it. On the other side of the river were the people of toil; people who had no standing as citizens, and no standing with God. They could not enter into the holy place of worship, for they were without God-touched souls. But in the new city which John the seer sees, this despised, befouled city, that polluted the whole earth with its fornications, was redeemed. On *each* side of the river was there the tree of life. *All* were permitted to partake of the

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tree of the garden of the new Eden of the Paradise Regained. In the very midst of the street of the city even "the tree of life was blooming." God's Paradise is one regained for *all*.

As one lives in the dream of the sinless, sickless, deathless life, as God's free gift for all, he lives in a perpetual Pentecost and in God's everlasting Paradise. He is not simply in the "cosmic stream of life." He is in the stream of eternal life flowing from the throne of God and the Lamb. Into his life it comes like the sap of God, unfolding life moment by moment into the full likeness and stature of the Only Begotten Son of the Highest.

Jesus came as the great deliverer to say to sin, sickness and death, the great, cruel taskmasters of the ages over us, "Let my people go." By faith in his word the power of the great bondage is broken forever. Christ has pronounced our Emancipation Proclamation. He turns to us, discouraged almost to death with our bondage, and says, "Paradise! Paradise! Paradise! You are free now and forever, free to take freely of the river of life, and possess all that I possess of the eternal possessions of the living God."

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Such faith gives us a religion that is really real. It lights up the cold ethics of the world with a most heavenly emotion, and puts in motion movements that are bound to tell the good news by word and deed as far as man is found. This is the only religion that satisfies. It awakens one into a heavenly life and into a likeness that we know is His image. This alone truly now and forever satisfies.

As we believe that the Holy Ghost is to take of the whole Christ—the sinless, sickless, deathless Christ—and make his life over to us, there dawns a new day on which the sun of his righteousness and his joy never sets. This we know is the real world, and all else is but an empty dream. Into the heart comes the light of heaven. On the altar is the fire of God. Then we cannot help but sing with Tennyson,

"Death will be no longer, in the
Glare of the deathless fire."

IX.

"THE PREACHING OF THE CROSS," CLARIFIED AND GLORIFIED.

The one supreme desire throughout Christendom is that "the preaching of the cross" may ever become more *clarified*, as it is ever to become more *glorified*. Our minds are made to see ever more clearly the place of the "Cross" in the world's great redemptive purpose; just as our hearts are made to glow with the glory-vision of it.

If there is one place in the whole realm of theology where the mind, as it climbs the high and holy heights, is lost in the mist and the mystery, it is on Calvary at the foot of the "Cross" which the world somehow instinctively feels is the *Crux* of all history and the very axis and acme of existence.

Here is a fair example of the feeling of the entire church, whether Greek or Roman, Catholic or Protestant, about the holy mystery which Paul felt was "the power of God unto salvation," and the only thing in all life worth glorying in; though the Jew found it but a stumbling block, and the wisest of the world once utter foolishness.

"The Preaching of the Cross" Clarified

The words are the very heart of an epoch-marking sermon of G. Campbell Morgan of London, well known and well beloved the world over. The mighty theme that gripped him he entitled "The Cross of Christ—the Heart of Religion, the Center of the Missionary Message." He says in the glow of the vision which has transformed the earth:

"The Cross of Christ lies at the very heart and center of everything in life and religion. There is no other subject so full of value and of meaning in all its varied applications. In the Word of God, we have the glimpse of the Cross from its beginning to its end. In the inspired writings of the apostles to whom was committed the work of perfecting the doctrine upon which the church should base its walk and conduct perpetually, the cross has an ever-present place; for they evidently looked to it as the center of revelation and power. The more closely the life of Christ is studied, the more conscious do we become of the presence of the Cross in his consciousness, from beginning to end. Through all his ministry we find references that show that in his mind at least there was the perpetual subconsciousness of the vital importance of that work accomplished in the cross, and by the resurrection which followed it."

Just what this *summum bonum* of all religion is, as brought out to its full fruition

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on the cross, has ever been the sum and substance of all theologies. It is this that the greatest minds have wrangled over and wrought over and fought over. It is the great battle-ground of the belligerents of all the Christian centuries. What each saw, was that alone what they thought all men were meant to see. So the Cross has not only been made the "hammer to break stony hearts," but the battle-axe, in centuries of the severest religious conflicts.

But now that there seems to be everywhere a lull in the battle, and the smoke of the conflict has cleared away, we are beginning to know each other better "as the mists have rolled away." We begin to see that there are many facets to this most precious truth; and just because of this it has become to all Christendom "the stone most precious." In our moments of stillness from the storm of intellectual conflict, we are having borne in upon us by the Spirit of all truth a clearer vision of the Cross as the center of civilization and the soul of science, as truly as the secret of the good news and glad tidings of redemption that is to baptise with a perpetual heart-blessing the whole wide earth.

"The Preaching of the Cross" Clarified

The little outline that the great preacher draws, which he is to fill in with the fullness of his love-overflowing heart, is about as all-comprehensive as can be found any place. Though doubtless he has not painted a perfect picture, he has drawn the outlines that every soul-artist finds are the ones he will love to take as his own as he mixes his heart colors with brains, and tries to picture the scene that ever ravishes men's souls, minds and hearts.

The great truth that the sinless, sickless and deathless life is the glory-goal of God for all, finds its finest setting when brought within this outline of the message of the cross.

To quote again the exact words of the great sermonizer, as with a few bold strokes he gives the outline that is to be filled in with his message, as the Spirit in his own heart amplifies it:

"First, Jesus declares the *discerning power* of his cross: 'Now is the judgment of the world.' Secondly, he declares the *destructive power* of his cross: 'Now is the prince of this world cast out.' And, lastly, he declares the *drawing power* of the cross: 'I, if I be lifted up from the earth, will draw all men unto myself.'"

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The great discerning power of all the world seemed to be centered in the vision of the Greeks. They were the wisdom of the world incarnate. They were the intellectual peers in the world of letters and philosophy. Their poetry also has ever been the greatest music that has sung its way into the hearts of folks. The Acropolis was the Calvary of learning, as truly as Golgotha was the place at which all the world was to learn the way of the new heart. What Greece did not know, the world has often thought, was not worth knowing, along the lines in which she so clearly thought. Greece felt, above all others, that "the highest study of mankind is man." Over her temple entrance were chiseled the lasting and laconic words, "Know thyself." This she felt, as does all the world, is the keystone in the arch of all truth. Greek wisdom exhibited the discerning power of the whole wide earth. But she still felt that there was hidden wisdom she had not found, and an aching void in the heart that was not yet filled, and a lost chord in life that was still untouched. So it is most wondrously significant that at "the last great feast" some of the Greeks which were at Jerusalem, when they heard

"The Preaching of the Cross" Clarified

of the wonderful wonder-works of Jesus, the wonder of men, came to his disciples, to see if there was possibly in his message the key to unlock the secrets of the Sibyl that they had not yet been able to bring out into the clear light. As soon as Jesus heard it he said, "Now is the son of man to be glorified." The Greeks, the wise of the earth, come like the wise men to the right one to find the hidden wisdom which alone makes wise unto the salvation of the whole man, and brings forth the true discernment, so that men will know themselves as they are known of heaven; and they will see clearly God's great purpose for them. Then Jesus tells of his death and burial and resurrection, and how like a grain of wheat he must give his life up thus, that other lives may be caught up into his fullness of life. He could not tell the Greeks in words that man was made for the deathless life. They would have laughed him to scorn. Their greatest poet formulated their creed, which was to be a closed issue forever in their thought. We have seen it in the Antigone. "Against all man has fought successfully. He has tamed the wild beast and conquered the elements. Only against Death has he fought

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in vain." That was the unconquerable. When Paul preached on Mars Hill to the Greeks, as soon as he came to the mighty climax of his message and preached unto them "Jesus and the *resurrection*," his power over their attention was finished. They turned away. Some mocked; others said they would hear him again, and only a few believed; and these were not the wise, but the simple-minded and the women. To Jesus the resurrection from the dead, the glorifying of the body, so that it should not be sloughed off, but taken up into the glory of the deathless life, was the crowning purpose of creation. He felt we would never know ourselves till we come to know this. Words would not make it believeable. Argument could not bring it home so as to become a creed of the heart. He must go and demonstrate the truth so men could see before their very eyes the glory of the divine purpose. So most naturally when the Greeks, the wisest of the earth, came to him wanting to know the truth that burned like a fire of heaven on the altar of his own heart, he felt the time had come to make this great divine demonstration for the discernment of the wisest of the earth. And he did it.

"The Preaching of the Cross" Clarified

Calvary was the place where the truth was forever made clear by actual evidence. *The Cross was where the world discerned clearly God's great purpose for every one of us.* It there discerned that man was *not* made to die, and that faith to believe that the life of God was in us to accomplish this glorious purpose would most surely bring it all about. Jesus proclaimed it to the people over and over again as we saw in the second chapter. But their eyes were holden that they could not see it. Our eyes are just as much holden today so that we cannot, or do not, or will not see the deathless life is our inheritance. The sacred hymn tells the sweet story, as it came from the inspired heart of Phillips Brooks, "Though Christ be born in Bethlehem a thousand times, what is that to thee unless he is born in you?" Christ must "be *born* in us, the hope of Glory." That is the power of the message that brings salvation with it. Just as truly must he be the hope of the resurrection in us. Unless the Christ which is born in us unfolds till he reproduces the triumph of the resurrection and the complete resolution and not dissolution of the body, we have missed the purpose of the incarnation. He must

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be *risen* in us the hope of the glorious glory, as well as *born* in us, or we shall not at all discern the purpose of the death and resurrection of Jesus. When, however, we believe that the Spirit of life in us will do for us what it did for Jesus in the glorifying of the body, then will we discern the meaning—the very first meaning—of the Cross, and the mist shall have rolled away from the mystery, and we shall see clearly the glory of the Cross as we never before beheld the glory of it. Then you know yourself as you are known of God. Holding firmly to that truth, all things become new and clear in life, and you begin to see the wisdom hid from the ages flashed before you with its wonderful panorama of heavenly beauty, so that you sit in wonder, that the marvels that have been hid from the ages are now being revealed to you in these last times of creation's unfolding purpose. You say, if I only could see this done, then I would believe. That puts you in the company of Thomas, the doubter. He said if he saw the risen Lord he would believe. Then he did, but the Saviour said to him, "Because thou hast seen thou hast believed; blessed are those who have not seen, and yet believe." If you

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see the first fruits of this glorious purpose, doubtless you will believe. *But you will be a thousand-fold more blessed if you believe without seeing; for your faith will make possible the great fact.* And nothing but our unbelief keeps us from discerning the death and resurrection of Jesus, as God has purposed it. It is that the Spirit of life may do in us and for us, in the triumph over death and the glorifying here and now of these bodies like unto his glorious body, who *felt that man was not made to die, but to be the great overcomer of death, the foe that was thought unconquerable; and by this demonstration bring the glory of the new heaven and the new earth to us.* This belief makes us discern the first great purpose of God for us in the revelation of the cross.

The next step that this truth clarifies is the destructive power of the cross. "The Prince of this world is judged." Every principle and practice of this world contrary to the divine design must be consumed like dross in the flame of the deathless fire. Sweeping aside all minor things that are to be put down in life before we come off fully and forever triumphant, these three great race enemies that stand out in fierce de-

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fiance must go. Sin is all about, making us ever wretched and wrecking throngs without number every place. Whatever else sin is, it is a mighty power unto destruction of all our joy and peace, taking love out of hearts for each other and blotting out all sense of God and all vestiges of love for the creator in his creatures every place. Sickness, too, is all about. What a hospital humanity is! It is a veritable Lazzereto. Everybody is sick, as everybody is sinning. If not, he is living in momentary expectation of it, and is spending his strength mostly in guarding against it with laws of health and laws about "meat and drink" that are longer than those of Lycurgus. We have codes set up far worse than those that ever trammelled the Jewish folks. We are afraid to eat this, and afraid to eat that. We are afraid to drink this, and afraid to drink that. We are afraid to go here, and afraid to go there. We are fearful to do this, lest we ought to have done that.

We are caged in a *dungeon drear* by these legal enactments. We are but Jews under another name, and far worse than Jews, for our codes of conduct and laws of diet are no better than those of Deuteronomy or Exodus.

"The Preaching of the Cross" Clarified

But Christ came to show us that what the *law* that we have put up cannot do, in that it is so weak through the fear-struck self, God sending his Son in the likeness of sinless man, condemned sin in the flesh. He who was fearless as he walked life triumphant in the fullness of his faith, condemned sin in the flesh, that the righteousness of the laws we have put up might be fulfilled in us who walk not after the flesh with its codes of laws but after the Spirit which possessed Christ Jesus. He condemned *sin* and *sickness* and *death* forever in the flesh on Calvary and the cross was the crowning glory of this truth triumphant. All these were doomed and downed forever in him. They are to be just as much so in us who believe that the Spirit of life in Christ Jesus was but the Spirit of life of the first fruit of the heavenly harvest of all humanity. God wants to do for us, who believe, just what he did for Jesus as he walked by this unerring and deathless faith.

Death, the last race-enemy, Christ there met, and came off in everlasting triumph. Sin and sickness and death had no more power over him after the resurrection. They need have no more power over us.

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Christ came, and on Calvary made clear this fact to us, so that the wayfarer, though a fool, need not say it had not been demonstrated to humanity beyond a shadow of a doubt. What a light breaks into the heart that sees this! The mists go and the clear light of the divine power and the divine purpose of faith stands out with unmistakable clearness. If thou wilt only believe this, thou wilt see and know in thine own life the everlasting glory of it. This makes us see the all *destructive* power of the cross of everything that keeps any soul from blooming forth into the fullness of the perfect righteousness. We need fear no evil. To one and all are we impervious, immune by such faith in the power and purpose of the Spirit in us, that is the same Spirit that was in Christ Jesus. The world is longing to have this great triple problem of the power of darkness cleared up. Calvary is the place where the destructive power of the Spirit of God is demonstrated so no one need ever fear that it is not able to destroy for us all it did in the life of Jesus.

The third power of the Cross is the drawing power. All Christendom has never wavered a moment in the conviction that

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the power of its great proclamation lay in the great *drawing power* of the cross. It draws men out of the pits of sin and sets them upon the pinnacles of glory in heavenly places. That is the great mystery of Godliness, that has ever been hid from the wise, but revealed to babes in Christ with a power that holds men everywhere as nothing in all the universe. This is the stone that the builders of earth-wisdom often neglect, but is the one that has always become the head of the corner in every civilization that has moved upward and onward in the mighty race-march. We have always said it was a great mystery. This it is, and one may well stand before it in holy reverence. But it is a mystery that becomes most gloriously *clarified* if we but take the two steps previous. To tell men that they can see in the Cross the one clear thing that all men want to see, how they may overcome sin and sickness and death and become perfect as the Father in heaven is perfect, is a mighty drawing power every place. Men feel nothing so much as their moral limitations. There is nothing draws them so much as to tell them that there is a way that these may be broken forever and

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they may stand forth with all the power of the triumphant Christ. This is something to draw all the ends of the earth. Experience shows it can be done. It is the call to the age and the ages for all men to come and be partakers of this all-power of heaven and earth that filled the life of Christ.

It shows that the wisdom of all the world was brought forth in all its crowning beauty at the cross and the resurrection. Say what we please, all the world feels that there is no man like Jesus. "He is the greatest man that ever trod the earth." In him dwelt all the wisdom of the Godhead bodily. "His name shall be above every name the richest legacy of time to the ages." Thus the heart of humanity is ever bursting out in holy adoration of him who came to take mankind into the Arcanum of the Holy of Holies, so that his heart should be ravished with its joy, and his mind delighted in its beauty, as all heaven and earth are at best but a dim reflection of it. He solved the riddle of existence. He conquered all that is to be conquered. He loved the world and set free a love in the human heart that brings in the universal brotherhood, and not merely tells that it is a thing to be brought

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about. He is the King of kings, and Lord of lords. All fall down before him and cry aloud as they adore him for the glory of his goodness and greatness, his wisdom and his love. He was the one who was so in-filled by the presence of the Spirit that he was lifted up and up in the great surging, seething sea of humanity till he came to the surface of it, and rose above the turmoil and the maelstrom. Calvary was the place at the moment of the great resurrection over the power of death where he showed that he could be thus lifted up, and was thus lifted up to lift us up to the heights of glory by the same Spirit and the same way he was borne heavenward in the unfolding of the power of the endless life of the Spirit. One little illustration, most vivid to a Jew and most impressive to all the ages since, was the one that Jesus used to tell this mighty drawing power of his cross and the resurrection triumph that followed it. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on him should not perish but have everlasting life." They all knew the mystery and the practical meaning of it. Why a brazen serpent was used

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(the image of the thing that was destroying) to have men look to, to live in the camp of the serpent-stung host, need not bother us. It was to the Jew a most veritable fact. So man, that brings all the trouble to the world that seems to come, was to be the one to lift the race out of its darkness. It could only be done by man being so filled with the Spirit of the Almighty that he would be transformed from glory to glory in the unfolding of the power of the Spirit, that everything should be overcome in the mighty unfolding triumph. This is what Calvary was. It saw man made *perfect*. It saw him bud and bloom and bring forth the fruit of deathless life. It saw the Prince of Death go down under the power of the Prince of Life. It saw humanity crowned with its inherent divineness. It saw the crown of sorrow, so long pressed down on the head of humanity, lifted and transformed into a crown of the most triumphant joy, so that all could now join in the great shout of victory, "Oh death, where is thy sting, oh grave, where is thy victory?" He who was lifted up in such a glory out of such shame said, "Look unto me, all ye ends of the earth, and be ye saved."

“The Preaching of the Cross” Clarified

If you will believe that the life of God that has done all this glory-work of God in me is the eternal life in you to bring forth the same mighty and almighty triumph, *ye shall not die, ye shall live.* Life and immortality was brought to light. The leader of the world had come. It was clearly seen that he who was led of God is ever to show us the only true way to God. It was clear now as a beam of sunlight that if we could only have his Spirit, we would have all his glorious triumph. Then, that none might doubt, he says God is more willing to give the Holy Spirit—the Spirit which he calls the Spirit of Truth, and the Spirit of Christ—to you, than parents are willing to give the gifts of love to their dear ones. This Spirit can be had for the asking. It is the Spirit that will lift us up into all the triumphs of Jesus.

So we see that the secret of the solution of sin is the secret of the possession of the life of the Son. The secret of being healed of every disease is to be possessed with the spirit of the Great Physician, which immunes one forever to every sickness. The secret of the overcoming of death and the grave, and of hell with all its long-feared wretchedness

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is the Spirit of life of him who put death and hell beneath his feet forever, that we by the guidance of the Spirit can by faith put them beneath ours also. This is the good news and the glad tidings of salvation. To believe the life of the Spirit is the sinless, sickless and the deathless life, and is the design of God for all, clarifies the meaning of the Cross, and glorifies a thousand-fold more the Cross, for with our minds and hearts we enter into fellowship with him who is the world's soul, and first fruits of the Spirit in the harvest of humanity where the fruit is ripening on the great tree of life.

Now we can say with a clearer and more glorious witness, "God forbid that I should glory save in the cross of my Lord Jesus Christ." There I discerned God's gracious purpose for me. There I saw destroyed every enemy I have ever to meet; there I am drawn to be lifted up in glory forever by the Spirit of him that made Calvary sublime with humanity's greatest triumph, as by faith in God it was declared and demonstrated so that no one need ever doubt the will of God in Christ Jesus for every one of us.

One of the sublimest passages in Bunyan's

“The Preaching of the Cross” Clarified

Pilgrim's Progress is where Christian ascends the mountain side bearing the heavy burden of sin upon his back. Then suddenly he comes to the cross, at the foot of which is the open sepulcher. Almost at once the heavenly pilgrim finds his great burden roll away and into the open sepulcher where it vanishes forevermore. Then he exclaims in his new-found joy, “He hath given me rest by His sorrow and life by His death.” In this larger, clearer, more glorious vision of the cross, under the guidance of the Spirit, one feels he comes to it up the holy mount of God's holy highway. Suddenly the great burden of sin and sickness and death that he has borne all the years as the inheritance of all the centuries rolls away. They all seem to be buried in the empty tomb of the risen, reigning Lord. As he feels the oneness of his life forever with the risen, all-triumphant Redeemer, and his inheritance in him and with him of all things, he cannot help but say in the vision of the ever all-triumphant life, “He has given me rest forever by His sorrow, and life triumphant by his deathless life.”

X.

THE TRIUMPH OF THE TRINITY.

Professor Wm. T. Harris, the late U. S. Commissioner of Education, and America's greatest Hegelian, once said to a group of friends that the "Trinity was a metaphysical necessity." Much more truly can it be said to be a practical as well as a historic and theological necessity. It is the great "rule of three" that runs as the web into which is woven the woof of all human life everywhere. Triads and trinities are to be found in the life and thought of all peoples and times. These all realize their holy and heavenly culmination in "the Most Holy Trinity," that has its bud in the New Testament and the bloom more and more perfect in the unfolding thought of the Christian centuries.

Just as the "Preaching of the Cross" is clarified and glorified in the thought of the sinless, sickless and deathless life, as God's glory-goal for all, so also, only to an even greater degree, does the triumphant truth of the trinity stand out with a clearness and glory when seen in the light of this truth as the final and full revelation of God to all.

God has always been thought to be "all

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and in all blessed forevermore." We have always felt that "from him and through him and to him are all things; that "he is above all and through all and in us all;" and that we cannot escape him if we would and we would not if we could. The great stream of the divine life flows through all and floods and flushes all things. Whatever is, is the expression of the Almighty, who is the Alpha and Omega of the "Perfect Whole."

But all this thought of the immanence of God does not in itself satisfy. The heart hungers and thirsts after the true and living God in a far more righteous way. We feel that he must come as some Immanuel-God, —one with us. We want some express image of the Godhead bodily. We want to see his purpose in the life of man, revealed fully through the life of man. We feel there is a divinity within us shaping our ends, rough hew them though we will. But we do long for some clear-cut revelation of what this divine purpose wrought out in living character is. That came to us clearly once and forever in Jesus. He was one in essence and in spirit, one in power and principle, one in love and truth and life with the

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Father. He was the Immanuel God with us. "He that hath seen me hath seen the Father" is what Jesus felt, and all the world realizes that only such a conviction will satisfy the heart; hold life true to its mission, and bring it to realize its divine destiny as revealed once for all in Jesus. He was the Son of God. He and the Father were one in every sense of oneness that it is possible for the mind and heart of man to conceive. This is the rock on which the church is to be built for the redemption of the world. Jesus felt it profoundly as he proclaimed it. It is the only vision that has the power to give the uplift that is to transfigure and transform the earth. All creation is made to make us come to see this. It was the great pass-word into the kingdom of heaven, in the first days of Christendom. It has been the great dogma of redemption of historic Christendom from that day to this. It has been the sheet anchor and the shibboleth of the church through all its trials and tribulations. It is the only door through which one can ever enter into the fullness of the divine love and light and life. All the gospels were written to make men firm in this foundation fact and fundamen-

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tal faith. The gospel of John—the gospel universal—closes its matchless words with the great conviction: “These things are written that ye might believe that Jesus is the Son of God, and believing ye might have life through his name.” The heart craves humanity deified, as truly as it craves for a revelation of deity. This instinct of our nature is only satisfied in Jesus, and is fully satisfied in Jesus. This is the Rock Gibraltar of Christendom, that can never be blasted away save at the eternal peril of one who does so. A fish does not more truly famish for lack of water, when out of the stream, or the flowers wither and die when torn from the soil, than a soul famishes, and dies an unspeakable death, when this thought is no longer the ground conviction of its belief. Souls flash and flounder for a moment when they make Jesus anything less than this. They think that they are living a life of liberty in the great denial. But sooner or later the last end of life is far worse than the first, and the soul goes out into its outer darkness, for it has betrayed its Lord of Glory and crucified the Son of God afresh. No one wonders that Browning could sing:

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I tell thee the belief of God in Christ, accepted with
the reason,
Solves for thee all problems in this world and the
next
And so far enables thee to be heavenly wise.

The truth that makes life come forth into a most glorious triumph, is not only a belief in God the Father, but a belief that God has fully and forever revealed himself as the Immanuel God with us, in Jesus Christ, the express image of the Father's glory, the fullness of the true race-purpose. The soul can only grow into its divineness when it plants itself in the soil of God by such a living, undownable faith.

But the third step is the charm step, the belief in the Holy Ghost. The great question of the scholastics was, "Why did God become man?" And the only answer is that "Man may become God—holy as God is holy and perfect as the Father in heaven is perfect." We are born to be gods, "why will we die like men." The spark of divinity is within us. David, the great singer and seer of the Old Testament, felt it, when in one of his most heavenly visions he sings, "Ye are all gods." Jesus, the "greater David," felt it far more fully when he said, "It is writ-

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ten in your law ye are all gods, and the scripture can not be broken." Why do ye kill me for proclaiming to you, in the concrete, what you all are purposed of heaven to be? The greatest question that the race has ever had to face is how it can set the divine dynamic free in life and allow the divine life potential within us to become the divine life possible. This is the greatest desire of heaven also that we shall fully know. Heaven yearns far more to bring us forth in our divineness, than we can possibly desire to come forth in the divine likeness. We are made to be like Jesus. We long to be like Jesus. There is a way by which this purpose and this desire shall be most fully brought about. The race is made to realize this. The great aim of all humanity is to see and be this.

All the world more or less fully feels that the great adjustment between man and God must somehow be brought about through Jesus. The great Atonement must somehow come through him. He is the medium and the mediator. He came to set us free from all the bondage of the flesh and give us the liberty of the Spirit of the Almighty by which we might realize our divine son-

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ships and be sons of God like himself, lead of the Spirit. The Jew felt that this was the message and the mission of the Messiah. "The secret of man is the secret of the Messiah" is the way their "greater than Moses" put it. How can we be taken up into the Spirit of life that is in Christ Jesus? That is the question of all questions we have to face.

If "the mind is the measure of the man," most surely the mind that is in Christ is the measure of the divine man for every one of us. He found life in abandonment to the Spirit. He felt that he was dead to self and alive to God, as God was guiding him moment by moment by the Spirit. He was buried to every other life than this, and was raised into a newness of life, with this singleness of purpose. Born of the Spirit—borne along by the Spirit—borne off in triumph over everything that will enthrall, by the leading of the Spirit. He was one with God in the life of the Spirit. He says that we are all made to be this also. As we are willing to believe in our minds that Christ is Lord and that God raised him triumphant over everything, even death and hell, we will find the Spirit of life do the same thing

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for us moment by moment. That is vital belief in Jesus. It is a conviction undownable as death that whatever the Spirit of life, the divine life, within us did for Jesus it is bound to do for us. We know that this is a race spirit; that God is no respecter of persons; that he will have all men come to this fullness of life. It is the call of God to all, and we are the "called of God" if we will but by faith hear and heed the wondrous call. We are to be buried to every other source of life save that source of life that Jesus had. It is the life of God within us, carrying us to the same triumph that it carried Jesus. We will find that day by day this life of the Spirit will take of the things of Christ in all of his precious experience and reveal them unto us. It means that we are to take the whole work of God in the life of Christ as the whole of the work of God which is to be done by the gracious unfolding of the Spirit in each of us. Sin must go down under the presence of God. "He that is begotten of God cannot sin, for his seed remaineth in him and he cannot sin." No matter how startling and staggering the statement, we must by humble faith and thankfulness accept this as God's great

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purpose of Grace for us which he is able and willing to most graciously accomplish. We are to reckon ourselves dead unto sin and alive unto God, and he will, as in the great faith of Abraham, reckon this unto us in a most glorious righteousness.

We are to feel that all sickness, like all sin, goes down forever in this great faith conflict. "He forgiveth all our sins and healeth all our diseases." We are to cast all our diseases on the same Lord we cast all our sins upon. His Spirit coming in must banish all as far as the East is from the West. The life of God in the soul of man must mean that the diseases of men go like sins of men in the fire of the divine life and the divine love. As I look to the sickless, as the sinless Christ as God's promised purpose for me, as he is working to will and to do within me of his good pleasure, I shall find that I am immune to the battalion of bacilli that are playing the sad havoc with the race of those who see not themselves as God sees them and reveals his vision to us in Christ Jesus. "Keep your eye on Jesus" as the glory-goal. Believe in thy heart that God will most surely accomplish that which he has promised to those who believe, and thou

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shalt be gloriously saved from all the disease that man falls heir to.

But you say, "We must all die." No—a thousand times No! Man was not made to die. Death and hell are beneath the feet of the Son of God. Death and hell are beneath the feet of those who are led of the Spirit and thus, like Jesus, sons of God. We are joint heirs with Jesus in the *full* inheritance. We are by faith to reckon ourselves thus, and we will find that we are as dead to death as to sin and sickness. They are to have no more power over us forever. The trinity of darkness goes down forever before the trinity of life and light. This is not too big to be believed, or too good to be true. The Kingdom of Heaven, where sin and sickness and death are doomed and downed forever, is at hand. It is *now*. Only believe this and thou wilt see the glory of God in thy life by this belief. This brings the triumph of the Trinity. God! God *in* Jesus perfectly reflected *to* us. God in us by his Spirit doing for us what he did in Jesus. It is the Spirit for the race. It is the law of God for all the race. It is the love of God for all the race. All are under this law of life. All are to accept of this gracious love of his life. Our wills

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are given us for this supreme purpose, to believe this from our heart of hearts. We have wills to believe and this is the crowning faith that we are to make ours, that the crown of thorns we have worn all these years may be changed to "the crown of life that fadeth not away." "Let no man take thy crown." The crowning glory of the whole creation is the sinless, sickless, deathless life of God in the soul of man to make the deathless love of God in the lives of men. This gift of God's life can be had for the asking. This heaven right here and now is to be given away. God is more willing to give this Spirit than anything we know—even than a parent to give good things to the child of its love. Faith alone is the faculty that God has given us for accepting this proffered gift. If thou wilt only believe this, thou shalt see the glorious glory of it, and find in the Holy Trinity the triumph of thy faith as nowhere in all the ages or the sages to be found. The way is so simple that a fool need not miss the heavenly road. If you try to save your life in any other faith you will most surely lose it. If you lose your life in this faith you will for the first time in all the years have

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found it. Then all the riches heaven has purposed in the gift of the Son of his love, with this good news and glad tidings for all the world will be yours.

He who thus believes will find himself "practicing the presence of God" in the most Holy Trinity. Then he can say with Thomas a Kempis, "This doctrine of Christ exceedeth all the doctrines of holy men; and he that hath this Spirit will find therein the hidden manna." He will also find answered the great prayer of this one who was one of the greatest saints of the centuries: "Oh, that with thy presence thou wouldst wholly inflame, consume and transform me into thyself; that I might be made one spirit with thee, by the grace of the inward union, and by the melting of ardent love."

Then will Christ's last great prayer also be answered, and we will be one with him as he was one with the Father; and the love wherewith God loved the Son will be the passion of our heart for the Christ. He will be within us the hope of the everlasting glory of the sinless, sickless and deathless life.

"To be without Jesus thus is a greivous hell; to be with him thus is a joyous Paradise."

XI.

“IN THE LIKENESS OF HIS RESURRECTION.”

Prof. Everett, for many years Dean of the Theological School of Harvard, and perhaps one of its strongest professors, was asked near the close of his life whether he believed in miracles.

After a moment of the most reverential quietness, he replied in words that all who heard him said they could never forget: “Believe in miracles! Why, it seems to me I believe in them more than anything else.” Then he went on to say why this conviction deepened with the years rather than grew less. He said that once he was crossing the ocean and a great sea gull fell upon the steamer’s deck. The poor bird tried to fly but could not raise itself with its long wings into the air. Seeing its helplessness, an old sailor in pity lifted it up so its wings could find their sweep. Instantly the bird regained its power, and soared into the heaven singing, and was soon far away. Then Professor Everett said there came to him instantly what the real place of miracles was in the thought-life of the race. He

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said we are so cloddy and materialistic in our thinking that we have lost the power of soul wings for spiritual flight. We lie helpless on life's deck. The miracle comes and has something in it always of the spiritual to lift us above the material. We find that it is to us like the help of the old sailor to the helpless bird. Soon we can find the sweep of our soul wings and soar into God's great heaven singing the song that is the spiritual redemption of the race.

So it is intended that we are always to be helped, as we come to the miracles of the Bible. The best of all is that those miracles which are least thought of, on deeper study, prove to be the ones freighted with the richest spiritual significance. The by-products of the miracles, in the end, often prove to be the very best products. This is especially true in regard to the miracles which throw greater light on the great truth of the resurrection and our part in the deathless life of Jesus.

When Elisha who had a double portion of Elijah's spirit, came, he did more than twice as many miracles as did his forerunner who was carried to heaven in a way so miraculous. In his death he taught even a greater

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lesson about the power over death than did Elijah, who was carried hence without seeing death. As the bodies of the dead were let down into his tomb, and touched the body of the dead prophet, immediately they were brought back to life. It seemed that God was going to tell to the world that it was not merely how to become deathless that he wants to make clear, but that the power over death is the great final and full power that we are ever to communicate. So Elisha declared the power of the deathless life for all more in his death than in his life. He showed it was the power to bestow more than merely to possess.

When Jesus came, who was the fulfillment of the great messages of both Elijah and Elisha, the double star of Israel's heavens, opening up the message of immortality to us, one of the most deeply significant miracles of Jesus was the coming out of the tombs of the saints at the time that Jesus was crucified and gave up the ghost, and then came off over all the powers of death forever triumphant. When Jesus died, the veil of the temple was rent in twain, to show that we were all to have full access to God by entering boldly into the Most Holy Place of

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the Most High. But in the very same connection it is said that “the graves were opened; and many of the bodies of the saints that slept arose, and came out of the graves after his resurrection, and went into the city and appeared unto many.”

The touch of the dead body of Elisha brought some to life. The touch of the resurrected Christ brought many with him of the saints out of their graves in the glory of the resurrection. It was to indicate that it is God’s clear purpose that the saints are *now to have part with Christ in the glories of his resurrection*. We have no more right to enter boldly with Christ into the Most Holy Place than we have the right to enter boldly with him now into the glories of his resurrection. This minor miracle of the risen saints, scarcely ever mentioned, is to become one of the main miracles making more clear the great triumphant work of Jesus. It is to reveal to us the glory of our joint inheritance in the resurrection, which once for all he has accomplished for all of us.

This great truth hovered like a heavenly angel over the first followers of the risen Christ. It must have been the common hope that filled the whole horizon of their life.

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This is the only way of accounting for the "Gospel of Nicodemus," possibly one of the early accounts of Jesus' work, which Luke tells there were many in circulation, when he wrote the one that has found its place in the permanent canon of the church. This is certainly one of the most beautiful and soul inspiring of all these so-called pseudo gospel messages now obsolete, but which were so widely read and greatly loved by the early church.

The most significant thing about the Gospel of Nicodemus is that it enlarges upon the very things in regard to which the hearts of men hunger to receive fuller light. A large portion is given up to the telling of the story of those who had come forth from their graves at the death and resurrection of Jesus.

Joseph of Arimathea loved the crucified Lord, and could not help but testify before his people that he felt he was the one sent of God for the redemption of Israel. For this the very night that Jesus died he was condemned and placed in a dungeon cell. But in the dark hours of the night, as he tells with a straightforward artlessness, Christ appeared to him. It was as clear

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as that of his appearance to Saul on his way to Damascus; and the appearance was bathed in the same glow and glory of heavenly light. Then he continues to relate how Christ took him by the hand and led him forth from the prison in the same miraculous way that the angel afterward appeared to Peter when imprisoned and gave the miraculous deliverance. After relating all this, he further tells how Christ's death touched those who were dead and they arose from their graves and were now living in the earth. He tells where these can be found, and that they should be sought for and brought before the wise ones of Israel, to tell for themselves of their wonderful deliverance, and how Jesus came to them to let them have part in the great resurrection of which Christ was the true first fruits.

Here are part of the wonderful words. The whole story should be read by all. It certainly carries one to the "third heaven" and leaves the impression of the genuine sincerity of the writer, and that the author is not writing fiction or fancy, but is telling the straightforward facts that he had at first hand. They are facts that make one wiser by far in regard to our part in the

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first resurrection and what the glorious possibility is for all to be who are "risen with Christ."

"Joseph said: And why do you wonder that Jesus has risen. But it is wonderful that he has not risen alone, but that he has raised many others of the dead, who have appeared in Jerusalem unto many. And if you do not know the others, Symeon, at least, who received Jesus, and his two sons whom he raised up—they at least you know. For we buried them not long ago; but now their tombs are seen open and empty, and they are alive and dwelling in Arimathea. They therefore sent men, and they found their tombs open and empty. Joseph said, Let us go to Arimathea and find them. Then arose the chief priests, Annas and Caiphas, and Joseph and Nicodemus and Gamaliel and others with them, and went to Arimathea, and found those whom Joseph spoke of. They made prayer therefore and saluted each other. Then they came with them to Jerusalem, and brought them into the synagogue, and secured the doors, and placed them in the midst of the old covenant of the Jews; and the chief priests said to them: We wish you to swear by the God of Israel and Adonai, and so that you tell the truth, how you have risen, and who raised you from the dead.

The men who had risen, having heard this, made upon their faces the sign of the

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cross, and said to the chief priests: Give us paper and ink and pen. These therefore they brought, and sitting down they wrote thus—O Lord Jesus Christ, the resurrection and the life of the world, grant us grace that we may give an account of thy resurrection and thy miracles which thou didst in Hades. We then were in Hades, and all who had fallen asleep since the beginning of the world. And at the hour of midnight there arose a light as if of the sun, and shone into these dark regions; and we were all lighted up and saw each other. And straightway our father Abraham was united with the patriarch and the prophets, and at the same time they were filled with joy and said to each other: The light is from a great source of light. The prophet Hesaias who was there present said, The light is from the Father, the Son and the Holy Spirit, about whom I prophesied when yet above, saying, The land of Zabulon and the land of Nephthalim, the people that sat in darkness, have seen a great light.”

Then continues the long description of the touch of Christ upon Adam, the father of the race, and all the people who have fallen in death, as he leads them forth to see the glory of the new day that is to be upon the earth. Then the prophets cry out:

“O Redeemer of the world, as thou hast foretold by thy law and thy prophets, so

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thou hast fulfilled by thy deeds. Thou hast redeemed the living by thy cross, and by thy death on the cross thou hast come down to us to rescue us from the power below and from death by thy majesty. O Lord, as thou hast set the title of thy glory in heaven, and hast erected as the sign of redemption the cross upon the earth, so, O Lord, set in Hades the sign of the victory of thy cross, that death may have no more dominion."

Then the Lord stretched forth his hand and placed upon Adam and all the saints the sign of his cross, and tells them that as they go back to Paradise and are met by the guarding angel, they will be refused entrance. But when they point to this sign the gates of glory will be thrown wide open to them and they shall have their final and full deliverance.

Then these who were raised from the dead tell the story of the great deliverance and how that the dying thief on the cross was with them in this great all-joyful emancipation. When all was finished of the wonderful story that reads like a glimpse of John the seer on Patmos, the messages were handed over to the wise men who called them for this great witness:

"And after they had finished all the writing on separate sheets of paper, they

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arose. And Karinus gave what he wrote into the hands of Annas and Caiphus and Gamaliel; in like manner also Leucius gave what he wrote into the hands of Nicodemus and Joseph. And being suddenly transfigured, they became exceedingly white and were seen no more. And their writings were found exactly the same, not one letter more or less."

All of this wondrous message points out most clearly that the preaching of "Jesus and the resurrection" was the mighty point of power in the first followers of Jesus. All Jerusalem was aglow with the fact that there were eye-witnesses to this. All the followers of Jesus hoped that what took place among the saints that rose out of the graves, would be the great way that the whole wide world was to be soon harvested, when the seed of the kingdom would bring forth the great harvest of righteousness. They felt that Christ touched in his death the dead in prison, as he went to preach to them, and that somehow he was liable at any moment to speak the word so that "all which are in their graves" should, like the first fruits in the miracle witness of the risen saints, come forth to join with them in the eternal and the deathless life.

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The Spirit of the living God is coming into the hearts of men today to make us feel that Christendom has lost its power because it has lost confidence in this very cardinal conviction which should be the very "yea and amen" to every one of us. We are to accept the fact that we are *now* one with Christ in the likeness of his resurrection, even more so than the ones risen from the dead with him, as the Gospel of Nicodemus tells it. God is waiting to declare his glory in a much larger faith than he ever declared it in the facts of these thus risen, as the pseudo gospel tells it. It seems to be a mighty fact that the lamp of life began to burn dim in Christendom simply because the mighty demonstrable power of the resurrection became less than they had so intensely longed for and confidently hoped for it. Did not the sad words, "since the fathers have fallen asleep, all things have continued as they were since the beginning" become necessary because the church failed to enter into the fullness of its heavenly inheritance, in taking part with Jesus in the fullness of his resurrection which God has purposed for us? If Christendom is to waken out of its long sleep, and enter boldly

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with Jesus into the glories of his resurrection, as truly as into the glories of the Most Holy Place, it is necessary for us to count the belief in death and the tomb for us as done, and done forever. It is this heathen belief that keeps us from all the glory of God that will fill the life to overflowing as it glowed in and glorified Jesus after the resurrection experience.

When Paul, on Mars Hill, preached his marvelous sermon, all listened to hear what this babbler would say, till he came to "Christ and the *resurrection*." Then there was the breaking up of the group of the listeners. Some mocked; some said they would hear him again, and only a few believed. The Greek had no place in his world theory for such a fact. That he put beyond the pale of the possible. So precisely it must be today. As one preaches Christ and his resurrection in this larger interpretation—that we are to be like him now, "in the likeness of his resurrection"—the whole throng of the schools, theological and otherwise have lost interest. They feel the message is out of the realm of the real, and in that of only the fanciful or fanatical. Most mock. Some may say "We will hear

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thee again." Only a few believe. *But it is the message that is the full and final message of redemption.* As the few who believed "the God-intoxicated man of Tarsus" have gathered around them the world throngs who listen to the tale of Calvary as their redemption and not the wisdom of the Acropolis, so the few who believe that the deathless life is ours *now and forever*, and that we are to boldly proclaim that we have part with Jesus "in the fullness of his resurrection" and can enter now boldly into this, our rightful inheritance, we will find that the schools, whether of philosophy or theology, which believe not this will pass away. The places which now know them will know them no more forever.

Thomas Jefferson's last wish was that there might be chiseled upon his tomb these simple words, "Author of the Declaration of Independence and the founder and rector of the University of Virginia."

But he who is above "the Parliaments of mankind in the federation of the world," and who is the author of a Declaration of Independence from all sin and sickness and death, is also the founder and the rector of the college of Galilean Fishermen, which

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moulded and will mould the learning of all the universities of the world. The crowning truth it is to proclaim, and God is waiting to make clear to us that we might tell the matchless tale is that *we are to here and now to be united with Christ in the full* last article in the great creed of redemption. This is the one that sets the soul free in its native liberty. This will make it stand up at the entrance of all lands of the free and homes of the brave, and bear high the torch light that is to lighten fully and freely and forever every one that comes into the world.

It may be said by some in answer to all this, that the vision is a larger one than Paul realized, or the church through all the Christian centuries has formulated. Doubtless this is a fact. But under the guidance of the Spirit one must be always greater than his spiritual ancestors, or he will never be as great.

The Spirit of Jesus is always saying to men, I have greater things to say to you, than I have yet been able to reveal to the race. This is one of these greater things. We are to be partakers of Christ in his resurrection and power over death like all of his

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gracious attributes. This is entering boldly with him not only into the Holy of Holies, but into the glories of his heavenly inheritance. This is not presumption. It is presumption on our part to believe that there is any good thing revealed in Christ Jesus that God is willfully withholding from us. With him he freely offers us all things. All things are ours and we are Christ's, as Christ was God's.

XII.

THE RETURN OF THE CHRIST.

There is nothing that Christendom has so reverently and yearningly looked forward to as the return of the Christ. It was the great expectation of the early church, at any moment. For this they waited like the wise virgins for the coming of the bridegroom at the marriage feast. It filled the mind of Paul, the great formulator of the doctrine of the Christ, and the great systemizer of the truths of the world's salvation. No one doubts but what he joined with his fellow followers of Jesus the world over in looking for the coming of the Lord at any moment. His sure and speedy return is the last great promise of the risen Lord, as he gives the closing message of the Revelation vision, that closes the canon of the historic church. "He that testifieth these things saith, Surely I come quickly." It is the great prayer that closes the sacred pages of the world's Book of Life, "Even so come, Lord Jesus."

This truth has ever been the great truth that has kept the fire burning brightly on the heart-altar of Christendom. It has

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purified the springs of life from which has flowed the river of life to bless the earth. Harnack, the greatest of modern church historians, has said that the one supreme thought that has ever kept the church pure, and given it ever its great missionay power has been the thought of the speedy return of her Lord. All the way down the Christian ages the people who have dwelt most upon the sacred theme have been those most devoted to heralding the good news as the only salvation under heaven, for the redemption of the entire world. The great missionary enterprises that have again and again arisen through the Christian centuries to bless the church and spread the gospel to the heathen lands of the earth have been very largely, if not wholly, inspired by those who have been fired with the thought of the speedy return of the Lord, when he will gather "his loved ones home." All longed for this glory that was Enoch's and Elijah's, and which, Paul says, is the moment when we will no more see death, but be caught up in the air to be forever with the Lord. All Christendom has made the subject of its great intercessory prayer, the hastening of the day of the coming of the Lord. Prayer, they felt, had power to move things toward

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this great consummation, that was the glory of the gospel dispensation, and the one thing for which all nations were to ever pray believingly.

Along with this great fact, with its strange historic experience and centuries of unfulfillment, has grown up another thing that is one of the strangest, saddest ones that has to be recorded in the history of the Christian church.

In face of the fact that Jesus emphatically said that we are to know not the day or the hour of his coming, and that we are not to spend our thought in searching to find out the detailed will of God regarding it, men have wrestled and worried, thought and wrought more over trying to find this secret, known not even by the angels or the Son of the Almighty. They have searched the scriptures to see if prophecy would not name the hour and the day and the place that the "Lord should return from heaven with a shout." The omens of his coming have become to many, in their ecstatic enthusiasm, the very "yea and amen" of the gospel which they had to preach. In the face of the words of the Lord, "It is not for you to know the times and the seasons, which the

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Lord hath put in his own hands," they have insisted on knowing these very things and knowing them to the jot and tittle of the letter of the message which Jesus felt was to be hidden as a holy mystery from all everywhere.

The *method* of Christ's second coming has been as much a "bone of contention" and a source of disturbance among the people of God through the Christian centuries, as the time and the place when he who ascended to heaven would return once more. Daniel, Ezekiel and Revelation have been sources of prophetic interpretations that have bewildered many of God's best people, even turning insane some of the best of the best. The bitter fruit of too much thinking along this line has shown us the hollow mockery to the soul that must come to those who would presume to enter where the very Lord of Glory himself said he dare not tread; and warns us not to enter the Holy Place, even though we take off our shoes in the utmost reverence, as we enter the hallowed spot.

One thing certainly stands out very clearly in regard to the whole matter of the "Parousia," the appearing again of the

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Christ. It seems that the church of Christendom is in all probability *to be as fully mistaken as to the "manner of his coming" again as were the Jews as to the manner of the first coming of the Messiah and the Christ.* That he will come again we are absolutely certain; and should be absolutely certain. That we are to pray earnestly for this appearing of our Lord is a fact that is one of the basal ones of the Christian's faith. But as to the *time* and the *place* and the *way* of his coming, "knoweth no man, no, not even the angels of God." What God has hid from the heavenly hosts and his Only Begotten Son is surely not ours to demand an answer to with a presumption that is often like storming the gates of Paradise.

In the vision of the sinless, sickless and deathless life, as God's desire for all, the thought of the return of the Lord takes on a far higher and holier, a far sounder and saner meaning than we could otherwise possibly have of it. It "harmonizes Scripture" and makes happy and most hopeful the expectant heart.

I am to pray expectantly for God's will to be done. I know his will is that I should become like Jesus, that I should be as holy

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as he is holy, as sickless as he is sickless, and as deathless as he is deathless. The Holy Spirit is given to men now and here for taking the whole of Christ and making him wholly ours that we may become holy like his blessed self. This is not to be in some far away age. The time is at hand for the bringing forth of this precious product. Nothing but unbelief in this prevents our believing prayers going up for its accomplishment. It would be as foolish to pray that I be kept from stealing and think this is to be brought about in the far away bye and bye, as to pray that I may be brought into the fullness of life in Christ Jesus and expect that this can only be and will only be in some far distant age when the Lord descends from heaven to judge the quick and the dead and bring in the reign of the deathless life. Now is the beginning of the reign of the sinless, sickless, deathless life. I am to be delivered now, if I only believe the great deliverer is able and willing to do his promised work. Unless a man lengthens the cords and strengthens the stakes of his faith to take in a vision like this, he has come far short of the will of God so clearly reveald in

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Christ Jesus for every one of us. We are to hasten the day of our Lord's coming by believing that *he has come in us*. We are to hasten the day of the great universal resurrection by saying "He is risen in me." In the far off Alps every Easter-tide the throngs go up the mountain sides, for a beautiful antiphonal service. Those on the one side sing their Easter joy, "The Lord is risen." From far across the valley on the hillside opposite comes the sweet response, "He is risen indeed, He is risen in me." From the heights of the eternal glory, the angels of God and the choirs of heaven are ever singing, "The Lord is risen." From across the "valley of death," as the world has so long and so deeply made it, there is to come forth from the heart of the believer, as his everlasting Easter Joy, "He is risen indeed, *he is risen in me.*" This makes the great triumph song of Jesus' resurrection ours *now*. As we sing it by faith, we shall hasten the coming of that day of days into the lives of men, when all shall know "the days of the Son of Man," the sinless, sickless and deathless Christ, from the one end of heaven and earth to the other end of it.

When or where or how Christ shall come

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again will give us little or no concern, as we are admonished in the scriptures not to do. We know that when he does come it can be for nought else than to awaken the glorious conviction and the more glorious realization in the hearts of God's people that the power and curse of sin and sickness and death have been forever wiped away. Under such a universal reign of the Spirit, the reign of Universal Law will ripen into that of Universal Love. Then will be ushered in the universal Easter-tide by the coming of the universal resurrection, and there will be the complete fulfillment of this most glorious and most prophetic ceremonial service of Christendom.

The second coming of the Lord has already begun in me the moment I have accepted by faith that by his indwelling and outworking Spirit I will, by God's Spirit, be over all the great race foes forever triumphant. This will make me a torch-bearer of Christendom, lighting the earth for the speedy coming again of Christ the Lord.

This will hasten the completion of the "program of the ages" that so many have tried to read rightly as God has planned it. His plan, as I am to know it, is that I enter

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into the fullness of the Redeemer's life. By my full acceptance by prayer and faith I shall hasten the coming of the Lord, and the blessing of the world with the fulfilled redemption that Jesus revealed in himself as God's purpose for each and all.

Such a faith will make burn more brightly the great fire of heavenly expectancy that will make life purer. It will make the church more of a power to make the wrong earth right. It will give us all the power, as Harhack has said, that the vision of the "second, coming" gave to the early church and has given to the followers of Jesus ever since. It will take Christ at his word when he says, "I come quickly." He will come as quickly into us with his deathless presence, as we will by faith admit his whole all-powerful and full redemptive life. This faith makes us follow his command in not worrying or trying to pry into the future as to when and how the final consummation of things will be brought about. We will have power to witness what we have taken by faith as our full and rightful inheritance. This power will melt hearts to penitence, and mould them into righteousness. It is the light of the world that is, and is to come.

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At this holy flame of the Light of the World, we are to light our life tapers to carry the good news from hilltop to hilltop, till every high place of the earth will be a most holy place, aflame with the true and full light of God.

This will give us a preaching of the "second coming of Christ" that is with soundness and sanity. It will be a mighty power of God unto the tearing down of the strongest holds of sin and Satan. We will thus carry the Holy War to the very gates of hell and Hades.

We can storm the citadel of sin, by such a faith, and take every stronghold of the enemy, bringing about the unconditional surrender of every foe, and bring forth the joy unspeakable of the universal and the everlasting triumph. This kind of faith keeps us from the senseless thing of "searching the scripture" for the times and the seasons which the Lord hath put in his own hand. All such searching will seem to us as futile as the work of the Augers of the old heathen religions as they tried to read in the entrails of the birds and beasts of the sacred sacrifices, the destiny of men, as the gods were designing it.

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Whatsoever is not of such a larger, truer faith in the return of the Christ is indeed sin. It is a sin against the Holy Ghost who spoke through the Holy Child Jesus, that this is the thing that is ours, as he came and suffered and died and rose again to give us as our divine inheritance. This is not a faith that is a fool's folly. A man must be a "fool and slow of heart" that can not or will not see this is the will of God for all in Christ Jesus. This is the faith that makes faithful, not merely "unto death," but "triumphant over death." This is the faith that will hasten the day of the coming of the Lord. For this faith we are fashioned of God. We have missed the mark of our high calling in God, if we come short of believing it. This is the victory that overcomes the world—even this victory of the sinless, sickless, deathless life, which is ours *now and forever*, as the priceless gift of God to all in Jesus.

God, by his Eternal Spirit, was born in Jesus, lifting him up into the fullness of life, triumphant over all sin, disease and death. Into all humanity he wants to come with the same almighty power of triumph. We are to believe that he is in us for such an

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eternal weight and witness of glory. In each of us is this second coming of God in Christ to be completed if we will only believe it. This confidence will hasten the day of the race's universal deliverance. Sometime, somehow and somewhere, known only to the Father, the great harvest of souls will ripen into this triumphant faith. Then we will be "caught up to be forever with the Lord."

Living thus with "Christ within us the hope of glory," the chief shepherd of our souls hath indeed to us already appeared. From his hands we have received our crown of the sinless, sickless, deathless life by faith in his name. It is a crown of life no man can take from us, and which fadeth not away. This faith with its wondrous fruition will make us living witnesses, demonstrating both the first and second coming of our blessed Lord, and our part with him now and forever, in both his first and second resurrection.

XIII.

THE TAP-ROOT OF SIN REMOVED.

At a ministerial retreat of the clergy of Chicago, a few years ago, some one asked, "What, in a word, is the great message of redemption, as it fell from the lips of Jesus?" Almost instantly came the reply, "Have faith in God." It seemed there was at once by common consent a "loud Amen" from all present in that sacred gathering, where men were closeted for a closer walk with one another and with God, that they might become better instruments through which the "power from on high" might be brought to bear more mightily upon the lives of men, to make them realize their divine inheritance as sons of the Highest.

What Jesus thus said, all the wisest in heavenly things feel the all-power of also. It was this that made the great Scotch theologian, Marcus Dods, say, "If a man only believe in God, I cannot see what more he needs." *The tap-root of all our sins is that we have not faith in God.* Paul, the great formulator of the message that has transformed the entire world, puts it most pungently and powerfully "Whatsoever is

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not of faith is sin." If any man believes anything is too hard for the Lord, that moment he sins in his heart; and it will not be long till the seed sown in the soil of his soul brings forth most bitter fruit, for the wrecking of the joy of the Lord that may be in his heart. All power in heaven and earth is given unto God. He wants to bestow upon his children this unspeakable possession also, so that nothing will ever stand between a wish and a possession, a desire and a deed. This was the last and crowning revelation he made to humanity through Jesus, as his one great final and full desire for us all.

Just as Jesus was about to ascend up on high, the last great word that fell from his lips to the waiting ears of humanity was: "All power is given unto me in heaven and in earth. Go and tell this good news to all the world. The Holy Spirit of the living God was to come and take this thing of Jesus, as it does all things of his blessed experience, and make it real to us also. The last great thing that the Spirit is to take and make real in us is that *all things are possible to those who believe, as truly as all things are possible to God.*

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Abraham, "the father of the faithful," once heard the words of the angel visitant, that he was to have in his old age a son by Sarah, who was long past the years of possible motherhood. He laughed at the unreasonableness of the revelation. Though he was one who walked by faith as none had done before, here his faith faltered. He staggered in his religious life by unbelief; and this sin sowed the seed of the Satanic in his heart. Again the same message was made known by the heavenly messenger to Sarah. Although a woman, and one who naturally would walk far more by faith than a man, she too laughed in the face of the heavenly visitant at the impossible announcement. Then rang out the words which have sounded like a clarion call down the ages, "*Is anything too hard for the Lord?*" And Abraham believed God in this specific promise, though it was in the face of all past experience, and his heart was made glad thereby with the ring of righteousness.

There has come another messenger to earth who is greater by far in his faith than Abraham, the faith-father of the race. It is Jesus, the angel of the everlasting covenant of God to men. He is the one who

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came to tell us that God wants to take all men up into blood-covenant with himself. The Orient knows the divineness of this holy compact. It means that as members of this blessed covenant, each will do for the other all he would for himself. It means that those thus united are one in the possession of all power either may possess. God, through Jesus, thus wants to join himself to the race. He did this most truly in Jesus; so that the "Only Begotten" felt that all that God was, he possessed, by the grace of the Highest. He felt the holy unity, and all the power of heaven and earth that flowed from it. He walked by this faith that grew more and more marvelous every moment, until at last it leaped to the "everlasting therefore" that fell from his lips at his last moments—"All power in heaven and earth is given unto me." All that I desire I shall have. God withholds nothing from the child of his likeness and the child of his love. "Heaven can be had for the asking, and God himself is given away." This was Jesus' great discovery for the recovery of the race. To doubt this was the greatest disloyalty. To doubt it was to be downed and damned. This faith was the victory by which Jesus

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overcame the world. So this faith is the victory by which we will become the great victors also. This, in a word, was the sum and substance of all Christ came from heaven to say to men. *"Have this faith in God!"* *"Whatsoever is not of this faith is sin."* Have the faith of "our Lord Jesus Christ," which is faith that all things are possible to God, and "in him" all things are possible to those who believe. It is the good news and the glad tidings to be heralded the world over, as far as there is sin and sorrow and as far as man is found. Beyond what ye are able to ask or think, is the power of God to do. And it is the desire of God to do, for his glory and your good. Every wish is a step of the soul heavenward. It is a shutting life out from its divine power and glory with a dome more vast—from the mighty canopy of God studded with the stars of innumerable and exhaustless hopes. When you can count the stars of the heavens, you can count the desires that are to come into the human heart. These all are made to be fulfilled. Faith is the way by which this is to be brought about. God is within thee, thou child of his likeness and his love. "Ask of me and I will give the heathen for

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thy inheritance, and the uttermost parts of the earth for thy possession." And even more is the will of God toward us. "Before you call upon me will I answer you." Prayer is the heart reaching for its divine all-power. Desire is the design of God to have you turn on faith at this very point, and then stand still in holy confidence, resting assured that as truly as there is a God that made all heaven and earth, and revealed himself to thee in Jesus, he will grant the desire of every heart, as by our faith he takes of the all-power of Jesus and makes it very real to us.

Faith that God sent Jesus into the world with all the power that he possessed, only to show us how we might inherit with him and the Father all the power of heaven and earth, is the faith that will save the sinner, make truly wise the scientist, and set one at liberty with the freedom the heart yearns for and will never be satisfied till it actually possesses it.

Now to the great life task, as Jesus went about it, revealing the message and mission of heaven for men, so that the wayfaring fool need not miss it. He showed it; showed how it could be done; and then said

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that we are to do it, and demonstrate it as he has, and in even greater demonstrations than he had been able to make manifest, as the glory of the Father for every one of us.

We are to get busy on this, our Father's business. We are sent into the world to demonstrate the all-power of heaven and earth, by faith. We are to show that nothing is too hard for the Lord, and nothing is too hard for his children to accomplish. We are to show that the wish is not only the father of the thought, but that the wish will bring forth the desire of the heart, if by faith we turn on the currents of God to bring it forth. Every test of this glorious truth must make us ever a more powerful living witness of the power of God unto the perfect salvation, through faith. We are sent into the kingdom to show this. It is the unfinished work Jesus left us to do; to fill up the unfinished task that will make all the earth happy with joy of the sons of light. We are to face every foe that man ever can meet, and to do it in faith. The walls that have shut us out from anything we may desire will go down under this faith test, as truly as Jericho's walls fell before the encircling armies of the faithful Israelite.

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We live little, cribbed and cabined lives, beating them out against the bars of our little being, simply because we do not believe that all things are possible with God, and all things are possible with us, if we only believe it. If we will ask, believing, that the life of God will do the things we ask for his glory and our good, *he will do it*. The Spirit of life within us, as truly as in Jesus, is to grow such Christ-like faith. *The root of all our sins* is in the simple fact that we will not believe, and will not put faith to test along the lines that Jesus so clearly marked out, as the lines of God's great faith-work for us.

Jesus, by precept and practice, most clearly pointed out the lines along which we are to grow in our faith tests.

First, in the presence of all sins we are to believe that God is greater than all sin, and that he is in the sinner by the power of "the Eternal Spirit," to banish all sins forever. He wants to "put them behind his back," to "bury them in the depths of the sea," and "to banish them forever as far as the east is from the west." As we believe his indwelling presence will do this heaven-transforming work, we will see this gracious

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change brought about as by some magic wand of glory. Oh, the wonders of his redemptive grace. The vilest sinner is changed into the most heavenly saint. And to see this wondrous change take place right under one's own eyes, as by faith we hold the sinner up to God, for the Spirit of his divine life within him to do this marvelous work—this is the world's greatest miracle of grace.

One of the greatest bishops in the Methodist church has recently said that early Christendom began to lose its spiritual power just when it lost a living faith in the divine democracy of our High Priestly office. Christendom will only come to itself and come to its own, when awakened anew, and with even greater power, to the fact that we are indeed all *priests* unto God, and joint heirs with Jesus in this sin absolving office. It is in the declaration and demonstration of our power in this, our first and greatest inheritance in Christ Jesus, that we will be panoplied with "power from on high." This will quicken the dead world into wondrous newness of life, by thus messaging the wonderful power of the universal salvation to it. Simply because the Romish church has

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often made a trade and travesty of this almighty truth is no reason that Protestantism should practically ignore and abandon it. "Whosoever sins ye forgive they shall be forgiven them" is as truly Christ's command for all and forever, as that we should "go into all the world and preach the gospel," with these signs following as the evidence of the new birth of the believer.

Then along the lines of healing broken bodies as in cleansing sin-stained hearts, we will be followers of Jesus in this holy task. We will sit in the presence of the sick ones, confident that nothing is too hard for the Lord to do, in the restoration to health of every phase of sickness, as truly as there is no sin that he cannot forever banish. As we thus believe, we will see the glory of God in the marvelous transformation that is brought about. Oh, what a mystery and what a message is this! It is indeed good news and glad tidings for all the earth. Our faith, like the faith of our "Lord and Saviour Jesus Christ," restores the sick ones as truly as redeems the sinner. We see health, like holiness, coming forth before our very eyes. Wonderful is this mystery of Godliness. Wonderful is the power of

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God through faith unto the perfect and complete salvation from every sickness. This is the way God wants us to be living witnesses of him who is "the Great Physician" as well as the almighty sin-saviour. This makes us the salt of the earth to save, and the light of the world to make men see that *faith in God* is the key to solve every problem that perplexes and every riddle of existence.

There is a third thing that God wants us to do by faith that is away beyond the specific acts of restoring sinners to righteousness and healing the wretched, wrecked in health. It is to reproduce the spirit of this faith-life in others, that fills the life of Jesus, and is his great bestowal of the Holy Spirit upon us.

The last function in our physical creation which is awakened and developed is that of reproduction. It is the highest and the holiest, in spite of the fact that Satan has torn it from its heavenly pedestal, and trailed its divine glory in the dust. So in the spiritual life, the greatest work of the "twice born" ones is the reproduction of the spiritual life. We are to give to others the life of faith that has been given to us. This

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is what is meant by the imparting of the Holy Spirit. This is what is meant by the gift of the Holy Ghost. The greatest question that can be asked of the "twice born" ones is, "Have ye received the Holy Ghost?" It was the password into the early church; it is meant of heaven to be the password into God's great kingdom of heaven and power every place. If you have become the great possessor of this richest of all heaven's gifts, you will want to impart the life to others. The desire for reproduction in the spiritual realm is greater by far than the desire for reproduction in the realm of the physical life. "Have ye received the Holy Ghost?" If so, some soul will want you to impart it to him; and you will breathe upon others the Spirit that Jesus breathed upon his disciples, when he said at the last meeting after the resurrection, "Receive ye the Holy Ghost." *We can have and can impart* this most priceless gift of heaven to earth. It is ours to have and ours to impart. And we are far from the kingdom in its power till we are about our Father's business in this third and highest and most blessed work.

Here is the faith in the Father that takes

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the tap-root of sin out of the soul and makes us feel our God-oneness with Christ Jesus. It is a faith by which we are "justified in Christ Jesus." We can *just defy* sin, whenever and wherever it may most satanically attack us. It is a faith by which we are "also sanctified in Christ Jesus." We are made perfect by the indwelling and the outworking of the truth of God that abideth with and within us forever. And best of all it is a faith in which we "are glorified in Christ Jesus." By it we are changed from "glory unto glory" or from "character unto character," as Henry Drummond, the great "Scotch Apollo of righteousness," so loved to put it. All of this great work of grace will go on till we are come in the unity of the Spirit into the stature of the perfect man Christ Jesus, which is the express image of God's perfect likeness.

All the world is waiting for a more divine demonstration of this great work of God, heaven is asking the God-children of earth to take up and carry to the completion as their great world-task. All who will taste and see may test and see that it is the sole solvent of all the world's sorrows, and the solution of all its problems, and the com-

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plete overcoming in an everlasting triumph of every difficulty we will ever have to face; and will give us wisdom and power from on high to complete every task we are called upon to accomplish.

XIV.

HOW THE LIGHT CAME AND THE FIRE FELL.

There was nothing that Paul looked back to with greater wonder and delight, than the great turning point in his spiritual career when, on his way to Damascus, "God's glory smote him on the face," and he was turned right about face, toward humanity and the risen Lord ever afterward.

Three times in the book of Acts the story of the great transformation is told, at the greatest length. Twice the tale falls from his own lips, and once again from the narrator who must have heard it from the lips of the "God-intoxicated man of Tarsus," with a most telling power.

When God gives a heavenly message to anyone, he cannot help but want to tell "how the light came that never shone on land or sea," and how "the fire fell" that has lighted up a flame on his heart-altar that grows brighter and brighter unto the coming of the perfect day.

The glory of such a message is not to one's self but unto God, by whose grace such a message was given, to be given out to

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others, that they too might be partakers of the heavenly joy.

Inasmuch as the message of these pages seems "almost too big to be believed and too good to be true," as a dear friend has written, perhaps the writer will be pardoned, and the reader helped, to know how the "open vision" came that has brought the great conviction which is as fundamental to him as the axioms of mathematics, and as undownable and as undeniable as the fact that "he thinks and therefore he is."

Through all my college days, and especially during the last week of my college life, there was a great burden on my heart to know "the truth, the whole truth, and nothing but the truth" about one's personal relationship to Jesus and to God. Ever since a child I had been nominally connected with the church. But this meant little more than a sense of blind bondage, which brought far more fear than joy. Three days before graduating I asked my professor in Philosophy and Ethics if we could not talk the whole matter over. I thought surely this would bring "surcease of sorrow," and light into the depths of darkness that filled my soul. This we did, as we walked over the

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hills for three hours. He tried to tell me what "faith in the Lord Jesus Christ" was. When it was all over I must confess there was nothing left but deeper soul darkness and a heartache that was sadder and deeper than words can tell. When we parted and I returned to my room, it did indeed seem as though the day of doom had come. I had hungered for the bread of heaven and had not gotten in return even a stone. Then I said to myself, "It is finished." Christianity as I had known it from experience or from the lips of another means nothing more to me.

Of course there came a sense of great relief when, Pilate-like, I had washed my hands, and said I would have nothing more to do "with this just man." Fear of God gave place to confidence in myself. I felt I was to go out into life and make my own mark in the world. Our destiny, I thought, is to be found in ourselves and not "in our stars." From teaching I soon found myself drifting into business.

One hot afternoon in July, in far-off North Dakota, I was standing on a high lumber pile. Many wagons were waiting in the large lumber yard to be loaded. The yard

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was a great distributing center for lumber throughout the whole Northwest, in those days. While I was standing there, half musing, I incidentally or accidentally heard someone say, "I want as much lumber as this will buy." There was something in the ring of the voice that attracted me instantly. I stopped and looked in the direction from whence the words came. There stood an Indian dressed in citizen's clothes. I got down from the high lumber pile I was on at once. I said to the salesman who was waiting on the Indian, "Let me 'tend to this man." Then I said to the Indian, "What is it you want, my friend?" He looked at me with an expression on his face which seemed one of the sweetest and most heavenly I ever saw. Then he held out in his hand two silver dollars, saying, "I want as much lumber as this will buy." At once I replied, "Well, friend, two dollars won't buy much lumber in this country. What do you want the lumber for?" He then went on to tell how he had come down from Fort Totten, sixty-nine miles away. He came thinking that he could get enough lumber perhaps to build a little building where he could teach his people something of what he had learned

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at the Indian School at Carlyle; and also could preach to them the story of Jesus on the Sabbath day. Almost instantly my heart was touched to the quick, by his words. There was such a ring of righteousness and the real in them, that I would have given him, then and there, the whole lumber yard, had it been mine to give away.

I got for him the lumber which he wanted, and saw that his wagon was loaded as it should be for the long journey to his far-off home. As he drove away, I felt I was parting with a friend I had known forever. There was such an emptiness in my heart at the leaving of this man of God.

As he was departing I asked him where he was stopping; for I felt I must see him again. He told me he was going to camp over Sunday on the hill just above the town. This being Saturday, he did not wish to return home at once, for by so doing he would have to travel on the Sabbath day.

The next afternoon I found myself going as soon as I could up to where the little Indian camp was. There the "good Indian" was lying on his blankets in his Indian tepee. His little boy of seven was at his side. Before him, squaw-like, was seated

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his wife, near by. He was reading to them out of the Gospel of John. It seemed to me I never had seen a face lighted up with such a glow of God's glory as was his. I felt it must have been like that of the apostle who leaned on Jesus' bosom, and whose words he was reading to his dear ones. As I looked upon him, it seemed the very fire of heaven began to burn in my own heart, when I heard him opening up to them the scriptures by the way. I felt, then and there, I would sooner by far have in my heart the peace and joy of God that poor Indian had, than be the richest man in the world. Surely, I thought, he had found the pearl of great price. How gladly would I have sold all and bought it, if only I could have, what he most surely had.

That night I felt that I must know more of God, and of his Christ, who was surely the world's only light and life. I had seen the living light in a moment least expected, as it was reflected from the Light of the World into the heart of an untutored savage. What my college and my college professor had, for some reason or other, utterly failed to do, this poor Indian did do. He had led

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me to the living Christ and "the well of water springing up unto everlasting life."

As soon as I could, I arranged my business interests, and went straight to the Theological Seminary. I felt I must prepare myself to preach this good news and glad tidings, which I had felt so powerfully, yet so incompletely, was the only power given under the whole heaven to redeem the whole wide world. Nothing in all the world could have kept me from taking this step.

When I wrote the good news of my great discovery and my great life recovery to my dear father, he was filled with joy and gratitude beyond measure. At once he replied that he felt sure the day would come when this great experience would be mine. He told me how he had given me to God in holy baptism and prayed then and there and ever afterward, that when I should see Christ, I should long to proclaim him, and might enter the ministry for this blessed service. He further said he never doubted but what this would come true.

The first seven years of my ministry were given to preaching this only power of salvation from sin. God gave abundant evidence that it was indeed the only power given under heaven to save.

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Then came a new day of darkness. Overwork, "burning the candle at both ends"; doing all kinds of literary work in addition to the cares of the pastorate, sent me past the tension point. The crisis and the crash came. I was left almost a complete physical wreck, with little or no hope of ever again being restored to health. The best physicians of both Chicago and Cleveland had no word of encouragement to give. As a last resort, after going up and down the earth seeking health and finding none, I decided to go to a sanatorium. The heavenly hospice was located at one of the most beautiful spots on the face of the earth. Many say Switzerland has no more lovely scenery than one finds all about this "Home on the Hillside." There I remained for five days, with no evidence that the place would be to me a place of help. I then decided to go home to die. The night before I was to leave, I read a little leaflet written by the founder of the institution, who had then been dead for some years. It was placed in my hands, most incidentally I thought, by a missionary who was stopping there. I do not recall now much of anything that was in the little pamphlet, save these

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burning, blessed words: "*There is no more reason for a man being sick than a sinner.*" They pierced my heart like an arrow feathered of heaven, and sent by the bow of promise drawn by the hand of God. The words were even more impressive and life-awakening to me than was the meeting with the Indian in the far-off Northwest years before.

I read them again and again. Every time they seemed to be surcharged with more heavenly power. Then there came to my mind a host of Bible passages emphasizing the truth of this good news. Above all was the great passage which is the middle verse of all the Bible, "Who forgiveth all thy sins and healeth all thy diseases." It seemed to me as clear as a beam of sunlight, and came home to my heart for the first time with power, that there was indeed "a fountain opened up in the house of David for *all* sin and uncleanness." I saw that sickness, like sin, is to go by *faith in God's power to heal, as truly as God's power to save.* Sick bodies like "sick souls" were to be made whole by the incoming Spirit of the same blessed Saviour, who was "the Great Physician" as well as the Great Redeemer of the world.

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Why had I not seen this long before! Why had my eyes been so long holden that they could not "see the scriptures" on this point which now were ablaze with this light of God.

Then came into my heart words that seemed just for me, "If thou wilt thou canst make me whole." I could not help but repeat them over and over again. God who gave them, gave the conviction that they were words that any sick one could take and appropriate as his own. Surely God was no respecter of persons in the giving of the life of heaven in his promises of love. I felt that God did not desire the death of any *sick one*, any more than any *sinner*. All that is left for us to do to be healed is to accept this as his gracious purpose for all, and as our own rightful inheritance. We are simply to believe he is willing and able to do this great healing work that he sent his Son to reveal is ever the will of God for all. No language can tell the new-found joy that came with the great discovery. I had truly learned that God was a help in every time of need, and that sickness, like sin, was no barrier to his all-restoring power. I could not help but rise from my knees and

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pace the floor in thanksgiving. *I counted the work done.* By faith I had taken God at his word, as it seemed clear to me, and I was sure he would witness to the power of his healing help in his own good time and way. I said again and again, "*I am well.*" By the grace of God I am well, and I will henceforth reckon myself ever as dead to disease as to sin." *And it was done.* No one could have had a more clear evidence of the touch of the Great Physician with "healing in his wings" than I did then and there. There was such a quickening of the mortal diseased body under the Spirit's power that no one could have doubted that he is ready to heal as truly as he is ever ready to save. His great redemptive work is as truly a cure of bodies as a "cure of souls." The restoration was doubtless what psychologists might well call "the explosive type of healing." It was like the sudden soul-awakenings at "the mourner's bench" and "penitent forms," which Prof. James has so felicitously called "the explosive types of conversion" in the sudden "new birth" of souls.

This sudden healing help did not remain, just as sudden changes in heart conversions

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are almost invariably attended with their "ups and downs" till the final full light of God burns steady, as it leads along life's holy highway. But the vision did come and go, till health came that seems an ever-living miracle of grace, that comes and abides forever, from trust in God.

The day after this great "healing experience," I was out for a morning drive with a banker, who had for thirty years been a most prominent elder in the denomination of which I was a minister. I told him of the wonderful vision of the night before, and the transformation which had come. He seemed staggered and dumbfounded. Then he said, in utter bewilderment, "Do you actually mean to say this thing is true?" I replied that I could not disbelieve the very thing I had experienced and seen with my own eyes. "Oh, how I wish this experience could be mine also," was his quick reply. Then he continued: "Give me the little leaflet. Maybe God has such a message of health for me too."

After our drive, he retired at once to his room. There alone with God he read and pondered over the words which had been to me of such miraculous power. Then there

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came also to him the same mighty message of healing and help and soul-uplifting power, that had come the night before to me. When I went into his room later to see him, his face was beaming with the most heavenly light. Down his cheeks were streaming tears of inexpressible joy. He had indeed also passed the heavenly highway from sickness to health, which he said was more wonderful to him than from sin to salvation. He too had taken God at his word, as the great physician, just as he took him for the great Saviour of men years before. The faith had brought to him the priceless witness of the Spirit that God was willing and able to *instantly* heal if we will only believe.

This perhaps is not the place to tell the joy of my own soul, from the great discovery of the power of God here and now to do what he did in the days when his Son walked the earth, as the great Saviour of men and the healer of all their diseases. It is needless to say that this thing that was revealed in secret seemed to me so wonderful and such a blessing for all men, that I could scarcely keep from "proclaiming it on the housetops." I wondered why it was

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not even mentioned in the pulpits. I searched in the great commentaries to see what the wisdom of the schools had to say about this "lost art" or this lost article in the most vital creed of Jesus. All I could find was that it was a special gift bestowed upon the early church to attract the attention of men to the great work of salvation, alone through Christ as the world's Saviour. When this truth was once thoroughly established, "the gift of healing" naturally dropped off the stock of the growing church life, like the cotyledons when the shoot has come sufficiently above the soil. But this explanation did anything but satisfactorily explain the absence of the lost message to my own heart. I felt as long as men had sickness, just so long as they had sin, one would expect that the restoring help of the Christ should come. Did not Jesus say, at the moment of his final departure, "These signs shall follow those who believe"? Did not the disciples go forth proclaiming the word with boldness, and always with "signs following"? When this law of the Christ was outlawed by any command from on high, either direct or implied, I have never been able to see,

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although I have asked many and many of God's wisest why they believed such was so. None have been able to give a reason that seemed reasonable, that this part of the universal command of the Christ was ever done away with, this blessed law was outlawed.

On the other hand, I can most truthfully say that, since the time of the great discovery of "the healing presence of the seamless robe" of Him who is robed with all health and holiness and power, *I have seen absolutely every kind of disease yield to the faith touch.* Cancers have been cured; consumptives restored; paralytics made whole; nervous wrecks, wretchedly wretched, absolutely cured; little ones born without the birth pangs of motherhood. These have not been mild cases, that "would have gotten well anyhow." They have nearly all been cases where the best specialists had given them up as utterly hopeless. They had declared that absolutely nothing more, that they knew of, could be done to bring about a cure. The most malignant diseases have yielded as readily to the touch of faith as those of the mildest forms. The cures have been at times as

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immediate as under the touch of the Saviour and his disciples, and as miraculous seemingly as was manifested in the recorded healings of the New Testament days. When one puts "faith to the test," along these lines, he stands utterly dumb-founded, when he beholds what God has wrought, under the power of faith in those who really and absolutely believe.

After some years there came a third moment in my life experience which seemed to me even more wondrous and necessary to round out the full-orbed message of our Lord. It was like a "third day" experience in the revelation of the full and complete salvation, as Jesus through the Spirit would reveal the wondrous word.

As one reads the Bible, it seems that it was never intended that one should have a flitting experience of the Spirit's joyous presence. When He, the Comforter, should come, he would abide with us forever, and we should have the abiding witness of his presence in the joy of Jesus, which would make our joy ever full. This, most Christians must sadly confess, is anything but what they have. Life is such an up and down, such a tick-tock, tick-tock from light

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to darkness, and darkness to light, that the world's sorrow is far more to them than Christ's abundant, abiding joy.

As I saw this, there came a deeper longing for what the Bible calls the "baptism of the Spirit," which would do away forever with this checkered heart-career, which was anything but a joyous career. I began to read all the devotional works I could lay my hands upon; especially those the historic church held to be almost classics, in this heavenly literature. I was charmed with Madame Guyon, and Fenelon, and William Law. The books of Murry and Meyer were of the greatest helpfulness, and freighted with peace and joy. One thing only I tried to ever avoid, and that was books upon "Holiness." I had seen so many "Holiness people" whose lives were so unholy, it made me feel I did not want to get entangled with such a travesty of truth as was everywhere evident in such lives of inconsistency. One little book on "Holy in Christ" by Murry I most studiously avoided even opening, lest it might lead me into the meshes of the fallacy I thought had led so many astray.

One day, however, in the depths of de-

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spair of ever finding "the rest that remaineth for the people of God," I picked up on the street a little circular announcing the coming to the city of a Colonel Brengle, styled "The Apostle of Holiness," in the Salvation Army world. There was something in the very picture of the face of the man on the little dodger that touched my soul. I thought I must go and see if there was really anything in this man's message that my heart was so hungry for, and which I felt I would die, if I did not have.

I went to the summer camp by the lakeside, where the Colonel was speaking daily. As soon as my eyes fell upon his face, there came to me instantly, as when I met the Indian in the far west years before, that he did indeed possess what my heart so yearned for. His face was beaming with joy and baptised with a peace that showed that truly he was one led marvelously of the Spirit of God. I talked to him, and told him of the hunger of my heart for the peace of God. He told me how he had passed that same holy yet horrible way; and of the heart hunger that came to him, which seemingly never would be satisfied. He told me how during these moments of

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reaching after a fuller presence of God, he was pastor of one of the leading churches in Boston. "But God does fill the hungry heart with himself," he said, "else why does he say 'Blessed are those who hunger and thirst after righteousness, for they shall be filled'." He went on to tell how he had sought the Lord most earnestly and that he had indeed revealed to him most blessedly that the joy of our salvation was a *perpetual blessing*, and that the power of Pentecost was something that God does not want to have pass away.

What followed was to me the greatest moment in the history of my soul. This is no place to tell just how the light came and the fire fell. All I need to say is, that on that night I said to God, as I retired, "I know that Thy promise is that the Comforter whom Christ will send is to remain with us always, and that Jesus said he will come into our lives so that His joy shall remain with us, and our joy shall be full." Hitherto I had *struggled* and *striven* for the presence of the Holy Spirit, as Jacob wrestled with the angel until the morning. I found myself instantly stopping all this. I said also "I have asked

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thee, O God, for what thou hast said thou art more willing and ready to give than parents to give good things unto their children. *I will take by faith* what you have offered and what I most desire." Faith seemed to me then, as never before, to be the faculty for us "to have and to hold" this gift of all gifts of God for the soul. I simply accepted, then and there, the gift of the Holy Ghost as mine; and believed I would have all the witness of the presence of the Spirit that I wanted, and more than I was able to wish or think I could ever have. I counted the whole transaction forever *done*, as I had in my salvation from sin, and restoration to health from disease. God had promised this as surely as he has promised anything in his world or Word. And I believed that he would surely fulfill his promise in me.

The next morning as I awoke it seemed as though I were in Paradise! There was borne in upon my heart, by a most wonderful witness of the Spirit, a new discovery. It was that there was indeed such a thing as being "baptised of the Holy Ghost"; and that He would abide with us forever, and give us the joy and power and peace that

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Jesus said he would. Moment by moment the Spirit was indeed taking of the things of Jesus, the words of Jesus, and making them full of the richest, rarest meaning to my soul. I never dreamed it was possible to be one with such a heavenly interpreter. I saw now what Jesus meant when he said there were many things he could not say to his disciples, but the Comforter, when he would come, would make them clear. He would take all the dark words of Jesus and make them light and life to the soul, and would also show the new heart things to come. This he was actually doing moment by moment to me; till I felt like saying with Finney, when he had his baptism from on high in the grove, where he went to be alone with God, for the outpouring of the Spirit from on high:—"O Lord, I can't receive more now!"

Then I understood the great words of John Robinson, the great spiritual forebear of the folks of the Mayflower: "There are more things to be revealed to men by the Spirit of God than the greatest theologians and commentators have ever dreamed of." Every day seemed to bring more beautiful revelations of the wonders and beauties of

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God's World and Word. It seemed that the great teacher sent from God, who walked the earth and taught truth "beautiful as the light, sublime as heaven and true as God," was indeed by his Spirit dwelling in the heart, as he had promised, teaching one all things.

I saw then the meaning of the wondrous words: "Ye need not that any man shall teach you; for the anointing which ye shall receive of the Father, who dwelleth in you, shall teach you all things, and show you things to come." The new experience makes one feel he is indeed "born of the Spirit," and borne along by the Spirit, not merely down the stream of time, but along the "river of Life." It makes you know that wherever this Spirit carried Jesus, it is bound to carry you; for we are truly one with him in the Spirit. One thus knows that the end of life can be nothing but one inexpressible, all-glorious triumph. This makes us joint heirs with the Lord of Glory, in the love and the life of the Father. This makes us children of the day and sons of light. Thus led one no longer walks in darkness; for he has not only seen, but there is within him a great light, which is

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the world's only true lamp of life. The world then is one holy family to him. It is a most holy brotherhood, and a thrice holy fellowship. It makes one feel that down in the great subconscious self somewhere, the race is all spiritually one in its true life as revealed from God through Jesus. It is a "unity of the Spirit" that makes one feel he is bound up with all the world in the bonds of peace. It is the spirit that makes one know that we are one with God and one with one another, in the way that Jesus so wondrously proclaimed this blessed unity and more wondrously and fervently prayed for it. Love thus seemed indeed to be the cement of heaven that binds all people of the earth as "living stones" into the temple of God—a temple not made with hands, but as eternal as the heavens, to be filled with the glory of the Lord, which is to be the eternal light and life of all.

Borne along from day to day by such a Spirit, there came another moment of still greater revelation to my heart. It was a glimpse of a glory that no one had ever told me, nor as far as I knew had been found elsewhere. It was so great as it

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came that it seemed that indeed flesh and blood did not reveal it unto me; but it was revealed by the Father in heaven. It came as a most natural fulfillment of all that had gone before. It was like the flower following the opening of the bud; or the coming of the autumn fruit, when the summer flowers have gone. It came about in this wise:

I was walking through the parlor of a friend one day. On the wall was hanging a beautiful steel engraving of Merson's "The Repose in Egypt," referred to in the chapter on the vision of artists and seers. Instantly as I looked upon the picture there flashed into my heart the conviction, with a joy more real and more blessed than came at the moment of my heart-awakening by the old Indian, or at the moment when I first saw and felt the healing power of God; or even the glory glimpse with the "baptism of the Spirit," which told of the coming and abiding forever of the Spirit's promised peace and joy. The great revelation seemed to formulate itself in some such words as these: *Man is not made to die. "Ye shall not die." The deathless life that all Egypt longed for and could not*

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find, is found and fulfilled forever in Jesus. He was sent into Egypt in his child moments to tell that the riddle of the Sphinx and the riddle of life as Egypt thereby embodied it is solved forever by him who brought the deathless life to light forever, and for all who are by faith united to his own blessed self. This seemed like one of the "many things" that Jesus said he could not reveal to us in his earth years; but the Comforter would come and make clear to us. It seemed a revelation direct from heaven. I was sure it was the everlasting truth of the everlasting life that was to be revealed to the world in Christ Jesus; and is what the Spirit is to bear home as the great conviction *to all of us*. No words can tell the joy of the great revelation. It seemed at once as though it was the "lost chord" of Evolution. All creation, as we have been interpreting it, seemed little more than a great torso without this. It was the one thing absolutely needed to bring out the full realization of the divine race purpose God was striving through his Spirit to make clear to folks. All creation seemed groaning and trembling to bring forth this as the crown and glory of creation's pur-

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pose. It seemed that human life unfolding in its perfectly natural way, as purposed of God, *must* overcome all sin and sickness and death. Death was but the place where the tragedy, from the wrecking of the divine plan, seemed so terrible; that the whole rich meaning of life, as God meant it, went down in the crash. Christ came to bring life and immortality to light again. He came to restore the deathless life and man to his blissful seat, where he would reign over all triumphant. And he did it. Then there flashed through my mind many of the wonderful words of Jesus, that seemed to point to this as God's crowning purpose. There came the rich, hidden meaning of the Passover, especially as it was fulfilled in the drinking of the "Elijah's Cup," when the deathless life for all, that was looked forward to, would be actually accomplished. Then there came crowding in the great words of the seers, both of the Old Testament and the wide world outside. They seemed but the foregleams of the coming of this wondrous divine time. Sages and philosophers also seemed to find in this great truth the glory-goal of all. All life took on a newer and richer meaning from this

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holy Light. One could see the great "Whither," everything was trending toward. He could see how Jesus was indeed the good shepherd leading the race upward and onward along this heavenly way. Not by lip only but by life, did he proclaim and demonstrate this great truth, so no one could deny it. He was the "perfect human" doing God's perfect work; so that all could see it was heaven's task and purpose for every one of us. We could see in him that man was *not* made to die. These bodies of ours were to be so quickened by the Spirit, they should enter glorified into the life eternal. Death, the last enemy we have to meet, *must* go down in the great conflict which will bring us off triumphant in the glories of the deathless life. Now one could see the heavenly *nexus* between Jesus and the race. He showed the way of the Spirit, so that we would tread in his every footstep, as we followed him in being forever led of the Spirit. We find that the "decisive battle of the world" was indeed at Calvary. There Jesus met by the power of the Eternal Spirit the race enemy of death, and came off more than conqueror in the resurrection and the ascension that followed it. The

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whole Old Testament is moving most majestically toward the coming of this truth of truths. But Jesus, the greatest of the prophets, whose life was the unfolding of all the world's prophecy, pressed on in the battle against the demons of destruction to the very finish. In the battle against death, he raised the "standard of the cross" in such a way that we must feel that it is the standard of everlasting and deathless life. The Spirit of the living God was working within him to will and to do of the pleasure and plan of all heaven. What he brought forth as the triumph there forever, is but the first fruits of what is for all who will but believe this is most truly the will of God for all of us. This is the victory that is to be proclaimed as far as man is found.

The full final purpose of God for every one of us in Christ Jesus is the sinless, sickless, deathless life, *here, now and forever*. It is the last article of the creed of Christendom, that makes it a joy to all people, and a perpetual benediction to all the race. It girds up the loins of men, as they "press forward to the mark of their high calling of God in Christ Jesus," and restores unto them their long-lost birth-right and heavenly inheritance.

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Paul was the great formulator of the truth Jesus once for all delivered, as the one to bring into perfect unity the whole wide race under the complete guidance of the Spirit. To him, "*the just shall live by faith*" is the one simple key that is to unlock all the mysteries of heaven and earth and solve for all the riddles of the universe. Just what this faith would fully and finally lead to he did not grasp with all its fullness. He placed the emphasis, under the guidance of the Spirit, just where it was most needed for the world-moment. He caught only a dim glimpse of the fuller faith that one is to take for the final full unfolding of life in the complete richness of the great heavenly purpose. He saw that we were not all to sleep, but sometime there was to be a taking up of those who remain to be forever with the Lord. He longed for this, as all in the early church longed for it as nothing else. "Come, Lord, come quickly," was their daily prayer, as the Lord himself taught them to pray it. But just as truly as the Jewish church failed to realize the manner and the moments of the Messiah's first coming, as we have seen; so doubtless both Paul and Christendom have failed to grasp the full

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truth of Christ's coming again, in the power of the Eternal Spirit. *The awakening of the consciousness and confidence of the deathless life in men's souls is yet to come.* But the day is dawning fast. Faith in God, so that we believe His spirit is within us to do for us *all* it did for Jesus, lifts one into this faith and into the very heaven of heavens, and makes for one indeed a new heaven and a new earth. Under this vision you cannot help but feel we are living in such joint heirship with Jesus that we must reckon ourselves as dead to death as to sin and disease. This gives life such a ring of the real, and religion such a power within us making for righteousness, that we wonder why the scales over the eyes of Christendom through all the centuries have not dropped long ago. This makes one see Him, whom to know thus aright is the eternal life with all its promised power for all of us. This is faith which brings the substance of all things the world has ever hoped for, and also gives evidence of most glorious things never yet seen. If we have the "will to believe" this, we will soon behold a glory that surpasses all things that the sages or the ages have proclaimed or prophesied. It

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will bring us here and now into "Immanuel's land," where the glory of God is forever *within* and *with* us. Earth then is indeed changed from a desert drear, into an Eden of bliss and a perpetual Paradise.

Everywhere cries are being heard throughout Christendom which are like "voices in the wilderness," saying this is the day of the Lord that is dawning, this is the highway of holiness that is thrown up in life's desert for our God; this is the way of the life of heaven on earth; *walk ye all in it.*

Here are some such words as they come from one who is in the very forefront of the strife. They are from a recent article by Rev. Edgar P. Hill, D. D., professor in one of our best Theological Seminaries, and Superintendent of the Church Extension work of the Presbyterian church in the city of Chicago. He feels keenly that the Protestant church, with its present methods, is fighting a losing battle in the great downtown districts of our large cities everywhere. He feels that much that is done in our churches is but a poor substitute for the real message of salvation that rang from the lips and life of Jesus of Nazareth, till it has resounded down the twenty centuries,

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making it of all real things the most real to men still today. Here are part of his wise words:

“Some church advertising seems more like the frantic efforts of a discouraged shop-keeper trying to dispose of shelf-worn stock than that of a confident merchant whose superior goods are their own commendation. It is a question whether snappy newspaper articles and brilliant electric signs are special evidences of religious vitality and alertness. The owners of genuine gold mines do not advertise largely. The greater the surgeon the less the need of exploitation. Long ago cities were emptied as crowds hurried into the desert to listen to a man with a real message. Jesus needed no publicity bureau. When at a wellside a solitary woman had her heart laid bare before him, she hurried excitedly back to the village and soon the prophet was addressing a crowd. When the Great Physician opened the eyes of two blind men the twain ran forth with grateful enthusiasm to spread abroad his fame in all that country. This was advertising worth while when men who owed to Jesus the priceless gift of sight hurried everywhere to share with others their glorious secret. And in our great cities when the men who stand in the pulpits shall be men of profound conviction, living in intimate fellowship with the unseen world, expert in declaring the deep

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things of God, then the churches shall be real sanctuaries where the bewildered multitudes may find genuine fellowship and peace, inspiration and power."

In the face of such a great conviction what better news can be heralded as glad tidings to all men than that there is a salvation *full and free*; and that it saves the *whole man*. It means a salvation from *sin*, a salvation from sickness; a complete *triumph over death and the grave*; and a filling the heart with a joy like the angels and a peace like that which filled the heart of the Prince of Peace who ever liveth to breathe out his "*Pax Vobiscum*" upon men everywhere. When men hear the good news and glad tidings of such a Saviour, how can they help but burst out in joy most rapturous, "*He is the Saviour for me!*" All will find in such a Christ, the anointed of heaven, who is to baptize all his full followers with his almighty and everlasting grace and power.

If the church that is cannot or will not catch the glow and glory of such a Redeemer, then God will raise up another church, made up of those who truly are of "the church of the first-born" who will tell that this is

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indeed he who has come to redeem all God's spiritual Israel. Jew and Gentile, Catholic and Protestant, saint and Socialist, laborer and capitalist, rich and poor, unlearned and wise will all find themselves flocking to hear of him who comes again through the hearts of men with a message mightier than he gave in the years of his flesh. It is the message which he gives through the fullness of the Eternal Spirit of his eternal and everlasting power. It is a message the same yesterday, today and forever; long hid from men, but now coming into their lives for their final and full salvation, and the complete redemption of the world.

XV.

THE TRIUMPHANT TRUTH PRACTICALLY APPLIED.

Every religion under the sun has used as the best means of imparting its holy message, some kind of a catechism. The word catechism means "an imparting of the truth by sound." It is an echoing into the heart of the inquirer from the heart of the believer, the truth that heaven has revealed as the great rock foundation of the believer's own soul. A life all on fire with the vision from on high cannot help but want to impart this heavenly knowledge to others. He feels he is indeed for this very purpose come into the world as a "teacher sent from God."

The great, all-important questions which are called forth from those who know not, to those who truly know the way and the truth and the life of God, are surprisingly similar the world over. The answers of the truly baptized of God, to the ones in quest of the Pentecostal fire, make up the great world catechism, which by questions and answers strive to make clear what one should know and do that they may be fully and

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forever saved. They aim to give clearly the essence of religion "pure and undefiled" and tell one what they must do that they may know the living and true God aright, and thus knowing have revealed in their hearts by blessed experience the glow and glories of the kingdom of God.

Herewith are given some such series of questions and answers, which aim to reveal for most practical use the power of God for the full and free salvation, given by Jesus, for the *sole* redemption of the entire man.

It brings down from the clouds the power from on high with which, if a man be baptized, he will find the liberty that all the world is longing for, and the love that overflows in his heart like a well of life, and which makes the desert about bud and bloom like the rose.

It shows how one may test and see that all that has been said in these pages can be most practically demonstrated and men will know whether it is a message sent of heaven or is merely man's message that fails to fulfill the longings of the heart that God has implanted, and which he is bound to gratify and satisfy.

The little catechetical putting of the glad,

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good news does not by any means ask or answer all the questions that any hungry heart will ask of one whom it knows has the bread of life. But the fundamental and all-important ones are asked and answered; and it is hoped in such a way as to make any one that reads ask a thousand more. He will find that with every sincere inquiry there will be found somewhere and from someone an answer, that will ravish the soul with a new-found revelation and a new-found joy.

Soon one will find that whenever a question comes into the heart he can ask of God the giver thereof, and he by his Spirit will as surely furnish the answer, either direct or through the lips and life of another, as he supplies the food for the new-born babe with a mother's life and a mother's love.

Oh, what a catechism God is writing in the heart of hungering, thirsting humanity! Oh, what answers he has ready from the lips and lives of those who are born of the Spirit into the eternal life, the free gift of God for all.

The following questions are such as come alike from all the race, and are the ones that are attempted to be answered by every

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creed. It is Christendom's Catechism, for it is the answer that Christ gave to the universal questions, which are the pivotal ones of all people forever and everywhere. No man can pick up the Book that has transformed the world and read it, without asking these questions. No one will be satisfied in his heart and life till he can practically answer them as Jesus said they should be answered by every follower of the Light of all heaven for all.

Question 1—*What is God's full purpose for me?*

Answer—God's full purpose for me is to free me forever from all sin, sickness and death, that I may become "holy as God is holy" and "perfect as the Father in heaven is perfect."

Q. 2—*What must I do that I may realize this glorious purpose?*

A.—That I may realize this glorious purpose, I must simply believe that God is in me by the spirit of his own life to bring forth this glorious result. If I only believe this is God's good pleasure for me, and that he is willing and able to accomplish what he has planned for me in my very ex-

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istence, I will see the glory of it. For we are saved by faith that God will accomplish within us that whereunto we are sent. We will thus "apprehend that for which we are apprehended of God in Christ Jesus."

Q. 3—*What ground have I for believing such a stupendous and all-glorious purpose for my life?*

A.—The ground I have for such a blessed belief is that Jesus is the Word of God telling of his purposed work for us. He is the express image of the Father's glorious purpose for all of the race. What the Spirit of the life of God in humanity expressed in Jesus, God wills to express in all of us. He was but the "sample sheaf," "the first fruits" of the harvest of the kingdom of heaven that all humanity is made to exhibit.

Q. 4—*What evidence will I have that this is the truth?*

A.—The evidence that I will have that this is the truth is that I will want to be about the Father's business as Jesus, our elder brother, was in his earth-work. Like him I will ever look upon others as I believe God looks upon me in His redemptive purpose.

Q. 5—*What are the three cardinal things*

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that thou wilt ever be doing as a full follower of Jesus?

A.—The three cardinal things I will be doing as a full follower of Jesus will be to forgive sins, heal all manner of diseases and bestow upon others, through God's grace, the gift of the Holy Ghost.

Q. 6—*Why wilt thou make forgiving all manner of sins thy first work?*

A.—I will make the forgiving of sins my first and foremost work, because to forgive sins was the first and foremost work of Jesus. His name tells this as the great and gracious nature of his work: "They shall call his name Jesus, for he shall save his people from their sins." Our high-priestly work, like Jesus', must ever be our first and foremost work. To the taunts of the world, "Who can forgive sins but God only," we must answer by a life of demonstration that we have received from God, through the grace of the Spirit, the power of absolution in joint possession with Jesus. To a sinner in penitence seeking forgiveness, we are to say in faith, "Thy sins be forgiven thee." Thus believing we will see before our very eyes, the sins vanishing like the darkness before the light. "Whosoever sins ye

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forgive they shall be forgiven them.” Forgivenness of sins is our heaven-given prerogative. As we test, we will see this is the glorious purpose of God in making us High Priests unto himself, with Jesus, in the redemptive work of the world.

Q. 7—*What is the second work I am to do?*

A.—The second work I am to do is to heal all manner of diseases. As truly as Jesus made it the mission of his life to go about healing all manner of diseases, I am to make this my mission also. “These signs shall follow those who believe. In my name they shall cast out devils and heal all manner of diseases.” It is even said “If ye eat any deadly thing it shall not harm you.”

Q. 8—*Why has this not been done in the past by the followers of Jesus?*

A.—This has not been done simply because we have lost faith in the fact that we could; and no one has come to make men realize this was the priceless possession for all who were followers of Jesus as Saviour and Lord.

Q. 9—*How can I do this?*

A.—I can do this by sitting beside one who is sick, and in my heart believe that the power of the Spirit of God is present to do

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unto the sick one what he is doing in my own life—to make one perfect as the Father in heaven is perfect. By thus believing we shall see the glory of God, in the restoration to health of the one that is sick through lack of faith in the fullness of the divine purpose for us, to be both healthy and holy in God.

Q. 10—*Why do we sometimes fail to bring about the healing help?*

A.—We sometimes fail in our healing help because of our unbelief in the fact that God is willing and ready as he is able to do this. “Oh, ye of little faith” is the rebuke that heaven gives yesterday, today and forever to every failure that we face.

Q. 11—*Can others’ unbelief hinder the healing help?*

A.—Yes, others’ unbelief can hinder the healing help, for Jesus said he could do no mighty works at places, on account of their unbelief. The unbelief of the patient is often as great a barrier, that needs to be burned away, as the unbelief of the practitioner, for the restoration of the sick ones to health.

Q. 12—*What should one do under such circumstances?*

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A.—Under such circumstances one should sit in quiet confidence that God is able and willing to remove the sin of unbelief from patient as well as practitioner, and in that faith the glory of the Lord shall be manifest in the bringing of the sick ones back to perfect life.

Q. 13.—*What is the third and last of the cardinal functions of the true child of the highest?*

A.—The third and last of the cardinal functions of the Christian life is to give to others the “gift of the Holy Ghost.” “Have ye received the gift of the Holy Ghost?” was the pass-word into the privilege of discipleship into the early church. It must be the pass-word into the place of power to every true follower of Jesus. Jesus made this the last and greatest of his gifts to men. He breathed upon them and said “Receive ye the Holy Ghost.” Pentecost was the place where the possession of this power of God unto salvation was manifested as the world’s mighty spiritual dynamic.

Q. 14.—*Can this baptism of the Spirit fall upon people today?*

A.—This baptism of the Spirit can fall upon people today, just as surely as in the

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days of the first apostles and in the earth-days of Jesus.

Q. 15—*How can it be received?*

A.—It can be received by faith alone. We may lay our hands upon the heads of those who hunger for the “outpouring of the Spirit” upon their lives, and we may say “In the name of Jesus receive ye the Holy Ghost.” Faith that this will be granted us will bring the marvelous manifestation about, and we will see changes wrought before our very eyes as wonderful as on the “Day of Pentecost.” As our faith is so it shall be unto us.

Q. 16—*What is needed to keep the witness of the Spirit?*

A.—The thing needed to keep the abiding of the witness of the Spirit is that the regenerated believe that he is “born again” for no other purpose than to become a *re-generator*. As generation is the highest and final function in the unfolding of the natural life, so regeneration is the highest and final gift of the regenerated life—one born again of the Spirit. We are begotten of God to beget for God. We are forgiven to forgive, healed to heal, and baptized of the Spirit to breathe upon others by faith

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the baptism of the Holy Ghost. The cardinal life purposes of Jesus must ever be the cardinal life purposes of every one of us.

Q. 17—*How can I be prepared for this glorious world-redeeming work?*

A.—I can be prepared for this world-redeeming work by believing that the life of God that was in Jesus is the life of God ever in us to accomplish these very things for which it is given. We are sent into the world to glorify God in the saving from sin and sickness and death, all who will come believing that this is the will of God revealed in Christ Jesus for every one of us.

Q. 18—*What is life's mission and commission as heaven reveals it?*

A.—Life's mission and commission as revealed of heaven is to go into all the world and proclaim this as the good news of heaven and demonstrate this by our daily life among those with whom God throws us in living contact. This service is our only salvation. We are to work it out with fear and trembling, for God is within us, working to will and to do of his good pleasure in day by day making our message and mission "by signs following" more clearly manifest. By such fruits men will know

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we are children of God, joint heirs with our elder brother, and the only begotten of the Father, to reveal to us what we are begotten unto by the gift of the Spirit.

Q. 19—*What does such a life-work mean to one?*

A.—Such a life-work means to one that all life's ways are easy and all life's burdens become light. It is a joy that only angels can tell, to be thus joined with Jesus in God's world-work. It is a peace that passeth all understanding to be such a messenger of peace. We are at peace with all heaven and earth by the power of the Spirit of the "Prince of Peace." We are saved and become saviours so that all the world may know that the chief end of man is indeed to glorify God and enjoy him forever, as we are thus ever saved to the utmost to serve and save to the uttermost.

Q. 20—*What place should this great message have in all organized Christendom?*

A.—It should be the *very spirit of it*. Without this, we have only the letter which killeth and have lost the spirit which giveth the fullness of Christ's heavenly life.

XVI.

THE SIMPLE SUMMARY OF "GOD'S PERFECT WHOLE."

Hear then the conclusion of the whole matter, of how one may know and keep "the whole duty of man"—how we may truly and fully "love God and keep his commandments." It is to believe that God is within us, working to will and to do of his good pleasure, which is nought less than the bringing forth of the perfect expression of his power and glory as manifested in Jesus Christ. God is willing and able and ready to do this. When we are willing and ready to believe his ability to do this crowning work of grace in us, in the sinless, sickless and deathless life as revealed in Jesus, we shall be satisfied as we waken into the glorious realization of this, our long longed for likeness. We shall be glorified as God is glowing within us while he is glorifying himself in the bringing forth this priceless product of creation's purpose.

Materlink says "A hidden truth is what makes us live. We are its unconscious slaves as long as it has not appeared." The

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hidden truth hid from the ages, fully revealed in Christ and to be just as fully revealed in us, is most that the sinless, sickless, deathless life is the glory-goal of God, designed for all. It is the truth hidden in the very heart of humanity, struggling to be perfect as the Father in heaven is perfect. It is the truth which burned like a holy fire in the heart of Novalis and Emerson, which they called the "Transcendental Soul." It is the same truth which Paul called "Christ within us, the hope of Glory." It is the truth which Swedenborg loved to call the "Perfect Human," which made him the seer of his century as he tried to make it more clear unto the minds and hearts of folks.

Living under the spell of this "open vision" of heaven for all men, one is led like Joan of Arc by her "Voices." It is the voice of God, clear as the bells of heaven, sweet as the love of Christ to us. As we listen to its wooing, winning message, we will lead the hosts of the unredeemed to their full and most blessed redemption. We will be able to storm the very Gates of Hell and Hades, and bring into their liberty the captives of the ages under the bondage of

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sin, disease and death. We will be clothed with white raiment indeed, and ride with the victorious army of the Redeemer upon "white horses," having upon our foreheads the name that only the Spirit will make known. This we will do, with a vision that will ever ravish the soul, and make us feel that upon our girdles of righteousness are written indeed the words upon Christ's, "King of kings and Lord of lords."

This was the vision of the Christ that is to light up all the world. It filled the holy temple of his being with a glory that cometh down from on high. It lifted him heavenward as he was borne from the grave by the Eternal Spirit. His words of promise and purpose for men cannot then help but make us say with Ruysbrock, the greatest Mystic of the Middle Ages, "There is but one temple in the world, and that is the body of man. Nothing is holier than this on this side of the gates of God." We know that we are the living temples of the Most Holy and Most High as surely as was Jesus the Christ. If we will only believe that God is within us to do for us what he did for the great world Messenger and the Messiah, we too shall enter into the full glory

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of our purposed inheritance, as sons of his love and sons of his everlasting light.

Truly it is the dream of the ages that has filled the minds of artists and seers with a message that carried them to the very presence of God. The veil over their eyes has often been so thin that the very lineaments of the divine in man has shown through as revealed in the divine man. It revealed him as God's pattern for every temple he is trying to build in the heart of his children that he has brought forth from the womb of time, for the glory of eternity, to show forth the wonders of his grace and love.

Philosophers and scientists have felt that there is within all men a power not themselves making for matchless righteousness. A new day is upon the world in these great realms of profoundest thinking. The wisest feel that they are beginning for the first time to really see "what God is up to" as in "the roaring loom of time, the endless web of events is woven." We are seeing that he is weaving the garments of the perfect salvation for humanity. We are seeing that the whole man is to be saved by grace. God is demonstrating before our very eyes,

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as never before, that he is actually within us to forgive all our sins, heal all our diseases, and put death and hell as fully and forever beneath our feet, as he did in the triumphs of his revelation in Jesus Christ, the Son of Man and Son of God—God's rare pattern drawn out in living character for us.

This is the high water mark of religion indeed. Victor Hngo, when in his dungeon cell, found himself musing on the wonders of the cathedral at Seville. He saw it all in its matchless beauty and almost perfect design. Then suddenly it seemed to him that every stone from the foundation up, past pillars and all to the very dome, even to the last last stone laid upon its summit, was for nought else than to bring out the glory of the angel crowning all with its outstretched wings, looking upward as though it were to instantly take its heavenly flight. So religion, "which is the greatest thing in the world," "to bear our spirits up," is the crowning truth of the very temple of our beings. These bodies of ours, temples made without hands, made to be as eternal as the heavens, find their high water mark of purpose, and their crowning message in the

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great transfiguration moments, like that which came to Jesus. It is the thought of thoughts that our bodies as well as our spirits are to be glorified. With these eyes we are to see God. We are to realize that the sinless, sickless, deathless life is our divine inheritance, our long-lost birthright, which God came in his Only Begotten, to again restore to us. It is ours now and forever if we will only believe it.

One never sees the beauties of the cathedral windows till he is within the holy shrine and looks through the master work of art in colors, to the light outside. So one must enter the temple of his own being, by faith alone, and believe that the deathless life is the will of God for us in Christ Jesus. Then every opening window heavenward will have told in its cathedral glass painted by God's Spirit some phase of this matchless truth which is to grip and grapple with fallen humanity till it will restore it to its blissful seat. It is the story sung by the Spirit of the Almighty God's most holy and heavenly Muse that alone brings forth the holiest music. Here, as nowhere else, is seen the great cardinal truth about religion that Anslem formulated, and which is as

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universal in its heart sweep as the law of gravity is in the sweep of spheres. "*Credo ut intellegam non intellego ut credem.*"—"I must *believe* that I may know, not *know* that I may believe."

This holy vision makes the Holy Supper the most hallowed feast in all the world. We are to be made partakers of the life of the one deathless and immortal of all the ages till we shall be full partakers of all his benefits and all his experiences. We may bless the whole wide world by drinking this "Elijah's Cup" of blessing with others, and taking them into the full blood covenant of heaven in the perfect and complete salvation of God for all.

This makes us meet death, the last great enemy, in open combat, and as confident that we will win in the encounter as David, the shepherd lad, met Goliath that had taunted the armies of Israel. Already if we only believe we have met this enemy of enemies, and it is ours. We are but to show to the world that this faith is not to put us to shame when the great time comes for the demonstration that will glorify God. This faith which is scarcely to be found in all God's spiritual Israel is to be ours. This

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is the conquest for which the army of heaven is being led on by the great captain of the world's complete salvation. No soldier of the cross need fear that He will lead us to defeat, who has all power in heaven and earth and asks us to line up by faith with his promises of a complete salvation from everthing that he met and overcame in perfect triumph.

This leads also into a Paradise Regained. What all the ages lost in its soul power somehow it has found again. We know that it is nought but doubt of this great truth that dooms and damns a man, and keeps him from the glory that is heaven's, and the triumphs which are ours. This sets one free in the liberty that has broken the last shackle of the enslaved soul and body. It is the liberty that was shown in the risen Lord. It is the liberty that God desires to give to lighten the burdens and enlighten the mind and heart of all the world.

Such a vision of life's glory-goal is what gives "the preaching of the cross" clearness and glory and power. It is preaching it with understanding, which is the thing that Paul felt must ever be the secret of the

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power of the cross to transform the world. An old legend of the cross is expressed in the words, "*Tenio, tenior*," "I hold, and I am held by." Such a vision of what the cross does through Christ for men, is the mightiest power that ever entered into the heart and mind of men. It has come to us only from above. I am to *hold* to the simple truth that the supreme purpose of God for me is the sinless, sickless and deathless life. Nothing in all the world is to separate me from this faith in Christ Jesus as God's gracious plan. I am *held* by this. It upholds one under the most trying circumstances. Nothing can darken the soul that has seen this great light, that is to light every man that cometh into the earth. In the times when the battle is the fiercest, one can stand still in holy confidence and say "The Lord rebuke thee." The very sun and moon stand still for such a Joshua. He will find that every conflict must end in the same great victory. He who upholds the world upholds souls by this faith, and daily makes more clear and more wonderful the holding and upholding power of the cross. One finds every burden roll away and every battle end in victory. It brings

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the shout of triumph that rings throughout all heaven and earth, so as to make all men want to line up forever on the side of the Lord of Hosts.

How holy and hallowed is the Triune and most holy God viewed thus. God! That is the beginning and end of all things. "God in Christ," that is the way He desired to be fully and forever revealed to us. God is *in us*, by his blessed Spirit desiring to ever be what he was and is in Jesus. This is the truth that settles the end and aim of life forever. This is the truth that makes one apprehend that for which he was apprehended of God. We are made to be brought forth into the image of his Son. That purpose will not miscarry, if we only give God the full right of way, and will not grieve or resist or quench the Spirit of his power as he is maturing us into the perfect manhood which is in Christ Jesus.

This sends one about life with a message and a mission that is as clear as the sunlight, and as world blessed as this light of heaven is to all folks. We will want to be high priests with the Great High Priest, in the great absolution of the world which will be everywhere our blessed privilege to re-

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veal as we are led by his Spirit. We will want to go about "healing all manner of diseases," "in his name," and tell to men that there is no more reason for a man being sick than a sinner. We will burst forth often in ecstasy at such a vision, and can even say, in the words of President Finney of Oberlin—"The only reason that Paul did not get rid of his 'thorn in the flesh' was that he did not have faith enough to believe that God wanted him to be wholly whole and be rid of it." We will feel that the Spirit of life, and the vision of life that we will want men to have is this one that is the only one that will satisfy a world groping after the full light and life of God. We will want all men to be one with God and with one another as Jesus was, and prayed this for us in his last great intercessory prayer. Old creeds that bind one to any lesser vision than this must go. We will cry out in the words which were emblazoned on the banners of one of the bands of strikers at the recent Lawrence labor troubles: "We strike for a better life!" One strikes out every article in his past creed of life that will not allow him to live in the full liberty of belief that the sinless,

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sickless and deathless life is the design of God for all. This alone will bring a broader and better life, and give one his native freedom of body, mind and heart.

You cannot help but attempt great things for God and experience great things in this belief. You will be compelled to witness to wondrous things that the Lord hath done for you, and you will want to do for others. It will make you a living witness of the power of God unto the great salvation. Both by precept and by practice you will have a message with the ring of the real and the ring of heaven in it. It will draw men to the mighty Truth as the bees are drawn to the flowers; for there is something "sweeter than honey and the honeycomb" within and with it.

You will find that you will love to sum up in a word what you thus truly believe. You will find that the great questions of the age and the ages are all answered in the light of such a vision of God's purpose for the world of sinners lost, as they can be answered in no other way. You will find that the simplest and the sublimest creed of Christendom will be made by the questions and answers the soul asks, and heaven ans-

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wers. You will say when all these lessons of life have been learned, that now you see clearly what was so long "seen only through a glass darkly." Now you see that the chief end of man is the sinless, sickless and the deathless life. In answer to the first question of the Heidleburg catcheism, "What is thy only comfort in life and death," you will ring out the answer; "That I am not my own but am bought with a price, and that I believe that the Spirit of God is within me, as in Jesus, so I shall inherit with him his sinless, sickless and deathless life." This I will clearly see is the crowning purpose of creation, the crown of life that is reserved for all who will by faith take it from the great angel of the New Covenant. This he is holding out for each of us to take and wear, making us kings and priests with him unto our God forever and ever.

The alchemists, through the ages, have tried to find the way by which lead could be transformed into pure gold. This faith finds for us far more. It shows how there can be a great transmutation of the most sordid and most leaden, sin-laden, sick-ridden and hope-lost life. It can be changed into the perfect life of the perfect man, in

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Christ Jesus. Faith alone is the means by which we can be thus changed into the "Second Adam," this "New Man in Christ Jesus." It shows how the old man of the flesh can be forever put off, and the new man of the spirit renewed day by day in holiness till we find that all old things have actually passed away forever and all things have become new in the vision of the life complete and eternally triumphant in Christ Jesus.

This is the glorious liberty of the sons of God, that is to enlighten the world. It is said that when Bertholdi, the giver of the statue of liberty to our nation, was dying he rose in his very last moments and said in half bewilderment:—"Listen! listen! Tell them that it is not in the *letter* but the *spirit* of liberty that they will enlighten the world." Then he sank back on his pillow and was no more. It is not in the letter of this message but the spirit of it that one will find the final, full liberty promised by God in Jesus to men everywhere. The letter ever killeth, just as the Spirit ever giveth light and life. One is to believe this is the one clear call of heaven to all,—the call not to the wild but to the glorious race vision

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that a life without sin, and without sickness, and power over all death is the one great thing toward which the whole creation moves and is a possibility that is *now* ours. These are the plans made clear to us by the Great Architect. As thou wilt believe that he will build for thee this more stately mansion, O my soul, thou shalt see him within thee day by day working out this glorious shrine of heaven. The very tap-root of all thy sin will have been pulled out of thy soul. Thou wilt just *defy* sin, and grow into Christ's perfect righteousness. Thou wilt be set free from worry and care and will day by day work out thy salvation with fear and trembling, realizing that God is within thee working to will and to do of this, his good pleasure. Some day he will have put on the corner stone, and the house of the Lord will be dedicated. It will be filled with the fire that comes down from heaven. The song of thy life will have been changed from "all of self and none of Thee," to "none of self and all of Thee." Then the glory of the Lord will fill the house not made with hands, but made by the power of the Eternal Spirit like unto the temple of the Christ, that abideth forever.

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All this is the simple, sublime summary of "God's Perfect Whole." It is the great correlary of creation, which enables us to lovingly correlate all things, and sing the great Coronation, in which "We crown Him Lord of All."

In the experimental light of this great truth we all will see for the first time clearly how the intellectual and the intuitional in our make-up are most truly one. The intellectual, as the face of the world reveals it, means "seeing one's end." In the deathless truth of the triumphant life of Jesus over sin, disease and death, we see our truest end. With our own mind-eyes we behold our destined purpose as designed of God. Jesus was the concrete putting of it, so clearly that all might fully comprehend God's perfect plan.

But we also see in him, how the intuitional has the fullest sweep and sway. Jesus felt that back of all his life there was the Eternal Spirit's guidance, that he could not and would not for a moment resist, grieve or destroy. It always had the right of way. Where it led he would follow, "he would follow all the way." This made him the first true Quaker and the best Quaker that

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ever lived. Only as the Spirit moved him would he move. He spoke only as the Spirit led. Often he did not know where it would guide him the next moment. Once he was urged by his disciples to go with them up to Jerusalem. His only answer was "Go ye up. I go not up, for mine hour is not yet come." Their time was always ready, for they followed only their own sweet will. But he who was led wholly of the Spirit had no voice from within telling whither he should go next for fulfilling best the great work God had given him to do. But his disciples had scarcely left him, till the Spirit must have moved him to see that "now must the Son of Man be glorified," by his great death-deliverance. So at once he followed them up to Jerusalem to be crucified through the sin-blindness of men that he might open the eyes of all "people that on earth do dwell" to the sinless, sickless and deathless life he was so soon to fully and forever reveal.

One who abandons himself to the intuitional may always rest assured it can lead him nowhere save where it led the Lord of Glory. It will show him more clearly the great end of his life from the beginning as

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the Father by his indwelling spirit is unfolding it in the beauty of holiness. Nothing can then separate us from the blessed realization of this divine all-loving purpose of the giver of life with all of its fullness, as revealed in Christ Jesus, the universal Lord of all. One can always say in confidence, "He leadeth me, O blessed thought." He can always most joyously sing, "Where he leads me I will follow, I will follow all the way." When we come to the moment, in treading this upward way, that we do not know "what in the world to do next," we can always "stand still and see the glory of the Lord." In quietness and confidence we will always find the divine strength made manifest. For is not the Eternal ever saying to us, "Be still and know that I am God"?

"The gospel of non-resistance" we will thus know, in our heart of hearts, is the only true gospel of Jesus, which he marvelously proclaimed by precept and more marvelously showed by practice. "The Lord rebuke thee," one will know is the weapon of heaven indeed. By it we will slay every foe we will ever face, and turn our enemies into friends of God and loving brothers of Jesus.

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In the light of all this truth of God within us working out this glorious, triumphant race-destiny, we will also come to see the great thought of God's *Immanence*, and God's *Transcendence* are but hemispheres of the perfect sphere of life in which we live and move and have our most perfect being. It steers one most safely past the great Scylla of mystical Pantheism on the one hand; and the Charybdis of Carlyle's "great God outside of the universe, winding it up and seeing it go," on the other. We feel that God, by his indwelling presence, is indeed "above all," as well as "through all and within us all." This life finds in man the fullest expression of the divine Spirit in awakening in us the great filial fullness of our life in God as exhibited in Jesus, who felt that he and the Father were one in their person, power and purpose. This makes God "nearer than breath and breathing, nearer than hands and feet." Yet he is the one who heareth us always as we call upon him in spirit and truth, and one who loveth us more than with a mother's love; and is one we can talk with as friend and father, face to face.

The late Dr. Clarke, who gave us the greatest work on Systematic Theology of our

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generation, concludes all he has to say in these words: "When we shall discover the real keythought that will let us into the fullness of the Kingdom of Heaven Christ came to reveal, we will be surprised at nothing so much as the *utmost simplicity of it.*" What can this key to the kingdom be but that the sinless, sickless and deathless life is the loving design and desire of God for all. Nothing is so surprising as its *utter simplicity*; and that faith is the only faculty needed to make this full free gift of the Eternal Life of the Spirit forever ours.

If this great truth could voice itself in words, telling how it is struggling in every heart to take full possession of the soul, to reveal to us the whole will and love of God, it could perhaps find no better or more burning words to tell its heavenly yearning, than these uttered recently by one of our greatest seers:

"Alone I climb the steep ascending path,
Which leads to knowledge. In the babbling throng
That hurry after, shouting to the world
Small fragments of large truth, there is not one
Who comprehends my purpose, or who sees
The ultimate great goal. Why even she,
My heaven intended spouse, my other self,
Religion, turns her beauteous face on me

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With hatred in her eyes, where love should dwell,
While others, who call me Master, blindly run,
Wounding the ear of Faith with blasphemies,
And making useless slaughter in my name.

Mine is the difficult task to blaze
A road to Facts, through labyrinths of dreams,
To tear down Maybe and establish IS,
And substitute "I Know" for "I Believe."
I follow closely where the seers have led;
And that intangible dim path of theirs,
Which may be trodden but by other seers,
I seek to render solid for the feet
Of all mankind. With reverent hands I lift
The mask from Mystery, and show the face
Of Reason smiling, smiling bravely on the world.
The visions of the prophets, one by one,
Grow visible beneath my tireless touch;
And the white secrets of the prophets' stars,
I tell aloud to listening multitudes.

Mine is the work to fashion step by step
The shining way that leads from man to God.
Though I demolish obstacles of creeds,
And blast tradition from the face of earth,
My hand shall open wide the door of Truth,
Whose other name is Faith; and at the end
Of this most holy labor, I shall turn
To see Religion with enlightened eyes
Seeking the welcome of my outstretched arms,
While all the world stands hushed and awed before
The proven splendor of the Fact Supreme!"
The sinless, sickless, deathless life of Christ,
Is God's free gift for each and all,
The glory-goal of God for all the world.

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